The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 14.—WHOLE NUMBER 1002.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" CHURCH OF THE ANNUNCIATION,
except Saturd .y, P. M., at 8 " " 6 "
" " ". HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 9 A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
Except Saints' Days, then Morning Prayer and Lecture at 11, A. M.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for June.

2. First Sunday after Trinity.
9. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fifth Sunday after Trinity.

JULY.

7. Sixth Sunday after TRINITY.
14. Seventh Suuday after Trinity.
21. Eighth Sunday after Trinity.
25. St. James the Apostle.
28. Ninth Sunday after Trinity.

Poetry.

From the Church of England Magazine.

English Churches.

How beautiful they stand,
Those ancient altars of our native land;
Amid the pasture fields and dark green woods:
Amid the mountain's clouds and solitudes;
By rivers broad that rush into the sea,
By little brooks that with a lisping sound,
Like playful children, run by copse and lea!
Each in its little plot of holy ground,
How beautiful they stand,
Those old gray churches of our native land!
Our lives are all turmoil;
Our souls are in a weary strife of toil,
Grasping and straining—tasking nerve and brain,
Both day and night for gain:
We have grown worldly—have made gold our God—
Have turned our hearts away from lowly things,
We seek not now the wild flower on the sod;
We see not now the snowy folded angel's win
Amid the summer skies;
For visions come not to polluted eyes.
Yet, blessed quiet fanes!
Still piety, still poetry remains,
And shall remain, whilst ever on the air,
One chapel bell calls high and low to prayer—
Whilst evergreen and sunny church yards keep
The dust from our beloved, and tears are shed
From founts which in the human heart lie deep;
Something in these aspiring days we need
To keep our spirits lowly,
To set within our hearts sweet thoughts and holy;
And 'tis for this they stand,
The old gray churches of our native land.
And even in the gold corrupted marts,
In the great city's heart
They stand; and chantrey, dome and organ sound,
And stated services of prayer and praise,
Like to the righteous ten which were not found,
For the polluted city shall up-raise,
Meek faith and love sincere—
Better in time of need than shield or spear.

M. HOWITT.

Selected Matter.

Dr. Jarvis' Church History.

The Introductory Chapter to the first volume; designed to serve as a specimen of the work.

INTRODUCTION.

1. Definition of terms. The church, in its largest sense, includes the whole universe of created beings. The struggle of Satan and the apostate angels against God, lies at the foundation of all revealed religion. II. The earliest revealed history of our race. Account of the creation of matter introductory to that history. Origin of civil society. Introduction of evil, III. Not impossible that other beings have been tempted, and have fallen. The plan of redemption may extend to them as well as to man. IV. Our attention confined in the present work to the Church on the earth—the Church of the redeemed. It begins with the fall of man, and ends with the general judgment. Divided into six epochs, ages, or periods, each of which is terminated by a judgment. Then will follow the never-ending Sabbath.

I.

The Church,* in its most comprehensive sense, includes other worlds than the earth, and other intelligent creatures than man. Intimations are given in the Holy Scriptures, obscure, indeed, and incidental, but in perfect harmony with clearer revelations, of a great apostacy prior to the creation of material things, by which the angelic natures were divided into the evil and the good, the rebellious and the obedient.† The former, under tue guidance of an eminently bad spirit, called in Hebrew SATAN, OR THE ADVERSARY,‡ and in Greek, DIABOLOS, the SLANDERER OR ACCUSER,§ sought to elevate the creature above the Creator; but being defeated in the attempt, were expelled from their first estate. This mysterious struggle between the created and uncreated, the finite and the infinite, affirmed in Holy Writ, but not explained, lies at the foundation of all revealed religion. In their present state of existence, these evil spirits are there called the powers of the air and the rulers of the darkness of this world.‖ They are confined, as it would seem, within the bounds of the material creation; but are allowed to roam there for a definite period, and to exert their seductive influence over the beings composed of spirit and matter with which it is peopled. During that great period, which will not end till the general judgment, the unceasing object of the great ADVERSARY has been and ever will be, to counteract the benevolent designs of God in the universal diffusion of happiness; his perpetual aim, to withdraw the creatures from their allegiance to their Creator, to enlist them under his own banner, and thus to involve them in the consequences of his own apostasy.

II.

All this is assumed and pre-supposed in the earliest revealed history of our race. It opens with a succinct account of the creation of matter, to show, probably, that it was not eternal, and, consequently, that its being was derived from God. The successive formation of that matter in the component parts of the system, is related as an introduction merely to the history of man, the only being of whom it speaks as compounded of body and soul.¶ The next subject of concise description, is the origin of civil society in the union of the first pair, enjoying in the garden of delight that happiness which flows from obedience to the will of their Creator.* And then follows the introduction of evil into this world by the devices of the subtle ADVERSARY.† The manner in which the temptation was affected, guards against the error so fatally subversive of omnipotence, and afterwards so fatally prevalent, of two co-ordinate, co-eternal, and equally powerful and independent principles of good and evil.

III.

It is not impossible that other beings compounded of flesh and spirit may exist in other worlds; that they may have fallen by similar temptations; that the plan of redemption disclosed in the Scriptures may include them as well as man; and that our planet, though a speck in the universe, may have been selected as the battle-ground for the defeat of the great adversary, and the final establishment of God's unrivalled sovereignty.† It is certain that this wondrous plan is the unmeasurable and mysterious depth, on which even angels in amazement meditate‡—the plan by which God will gather together in one all things in heaven and earth;§ and through which He will manifest unto the principalities and powers in heaven his manifold wisdom;‖ so that "UNTO HIM MAY BE GLORY IN THE CHURCH BY CHRIST JESUS, THROUGHOUT ALL AGES, WORLD WITHOUT END."¶

IV.

But without indulging in speculations of this lofty nature, which are useful only inasmuch as they afford a satisfactory solution to the inquiry, Why the Son of God should have chosen to descend on one of the smallest planets in the universe, or to have died for so weak and worthless a creature as man? let us proceed to the proper subject of the present work,

THE CHURCH OF THE REDEEMED.*

As far as our world is concerned, the history of the Church commences with the fall. Properly speaking, therefore, it is the history of the divine œconomy of human salvation through the merits of a crucified Redeemer, beginning when sin had rendered that redemption necessary, and ending with the final subjugation of the great author of evil. We may apply to the whole mediatorial kingdom what has been said of the book of Psalms,† that it presents to our view one magnificent drama. "The redemption of man and the destruction of Satan is the plot." The persons are—the ever blessed Trinity; Christ, uniting in one person the divine and human natures; Satan, his host, and all other beings who have become his agents; the Church of obedient and blessed angels, and of the just made perfect, as well as the Church militant here on earth. The scenes, Heaven, Earth, and Hades. "The time of the action, from the fall to the final overthrow of the apostate faction and the general judgment." The several acts, the epochs of human history.

In these epochs, the benevolent designs of Almighty Wisdom have been apparently frustrated by the machinations of Satan, ond the consequent corruptions of mankind; and it is very observable that each of these periods ends with a signal act of judgment and righteous retribution inflicted on the enemies of God; or, to use the language of St. Paul, "the righteousness of God revealed" in blessings "to every one that believeth" and "in wrath" "againft all ungodliness and unrighteousness of men."‡

I. The first period extends from the triumph of Satan, and the promise of a Redeemer to the epoch§ of the General Deluge.

II. The second commences with the Ark and its inhabitants—the Church of Noah—and ends with the general corruption of the second human race, of which he was the parent; the separation and call of Abraham alone as the great father of the faithful, and the consequent abandonment of the whole Gentile world to their voluntary blindness and impurity.

III. The third extends from the call of Abraham, and exhibits the corruption of his own posterity, included in the covenant of circumcision, which led to the separation of the Israelites, and the giving of a written law.

IV. The fourth period contains the history of that small nation into which the chosen people had now become narrowed; of their corruptions, and especially their idolatry; and of God's judgments upon them in particular, gradually increasing in wrath as their enormities increased; from the giving of the law to the destruction of the first temple, and their captivity in Babylon.

V. The fifth exhibits a still smaller reduction of the covenant people, and extends from the return of the tribes of Judah and Benjamin with the Levitical priesthood under the Persian monarchy, and the building of the second temple, until even these filled the measure of their iniquities by the rejection of the Messiah, and thus brought upon themselves the consequent destruction of the second temple, and the general dispersion of the Jewish race among the Gentiles.

VI. The sixth period is that in which we live; beginning with the resurrection of Christ, by which He was declared to be the Son of God with power; and containing the divine manifestation of mercy, hitherto restricted more and more, but now opened again, and enlarged so as to embrace all the nations of the world; and looking forward to the Second Advent of the Son of God, when the final separation shall take place between the wicked and the good. This whole period is declared by St. John to be

THE LAST TIME;

and it will end at the GENEARL JUDGMENT, of which all inferior judgments of the preceding periods have been so many types. Then the enemies of God throughout the universe will be entirely subdued and punished; his sovereignty over all his creatures fully vindicated; the immeasurable distance between the Almighty and the highest of created beings fully displayed; and to the present strife between good and evil will succeed

THE EVERLASTING SABBATH,

the never-ending rest promised to the sons of God—the noon-day of eternity.

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* The English word Church, is derived from the Greek adjective κυριακός, *of* or *belonging to the Lord*, by dropping the greek termination, and the usual change of the υ into y. It thus becomes KYRIAK, and then by a very common process of abbreviation, KYRK, or KIRK. This form the Scotch have retained, and it occurs very generally, with slight variations of spelling. In the nothern languages of Europe. In Anglo-Saxon the k is softened into c, with the Italian sound of ch. Whence comes, in English, CHURCH. It is used as a synonyme for the Greek ἐκκλησία, which the Latins have adopted *Ecclesia*. In the languages derived from the Latin, Ecclesia becomes Chiesa, Eglise, &c. In the ancient Greek versions, Ecclesia is often used as a synonyme for the *Assembly* or *Congregation* of Jehovah, because the covenant people of God were *assembled* in the wilderness. But they continued to be so called when the tribes were *separated* and dispersed over the promised land. So St. Paul applies it to the blessed spirits who have gone to their rest, the Church of the first born. Heb, xii 23; and hence it may well applied to *all the blessed company who belong to the Lord*—the whole universe of *obedient, and, consequently, happy beings.*

† Matt, xxv, 41. Luke x, 18. 2 Peter ii, 4. Jude 6. Rev, xii, 7, 9.

‡ 1 Cor, v. 5, 2 Cor, ii, 10, 11; xi, 14. 1 Thess, ii, 18. 2 Thess, ii, 9. 1 Tim, v, 15.

§ 1 Tim, iii, 6, 7. 2 Tim, ii, 26.

‖ Eph. ii, 2; vi, 12. Col. i, 13.

¶ Gen. * Gen. ii. † Gen. iii.

‡ Cealmer's Discourses on the Christian Revelation, viewed in connection with the modern astronomy. New York. 8qo. 1834; particularly Discourse VI.

§ 1 Pet, i, 12. ‖ Thes, i, 10. ¶ Ephes, iii, 10, 21.

* Dr. Richard Field, Dean of Gloucester, Of the Church. Ed. III. Oxford, 1635. Small fol. The fourth Chapter of B. I. is entitled "Of the Church of the Redeemed," p, 7.

† Bp. Horrsley's Translation of the Book of Psalms, Lond, 1815, 2 vols, 8vo. "The whole Collection forms a sort of Heroic Tragedy. Extract from the Sermon on Ps, ii, 1, in the Editor's Preface, xvi, xvii, xxiii.

‡ Rom. i, 16, 18.

§ Epoch is a greek word, the primary signification of which appears to be a sudden stop, as the reigning in of a horse by his rider. It was applied figuratively to the course of the sun in the zodiac, the several signs being so many epochs. Hence, in chronology, it came to be used for any great event which seems to arrest the course of time.

(From the Guardian.)

Meeting of the Bishops.

It is understood that the Bishops are now meeting, and consulting upon the present juncture of affairs in the Church. There is one consideration which we have urged before, and which we will press again upon their attention. First, it cannot be said that this judgment leaves things as they were in the Church. The Judicial Committee, indeed, disclaims "all jurisdiction or authority to settle matters of faith," that is to say, to settle what is abstractedly true, in the department of theology,—what *ought* to be believed. But while they tell us "they have no power to determine what *ought*, in any particular, to be the doctrine of the Church of England," they claim the right to decide "what *is* by law established to be the doctrine of the Church of England." These latter are their own words, and it is difficult to say what they mean, if they do not mean that the Judicial Committee decides upon what is the doctrine of the Church of England. They add indeed, "upon the true and legal construction of her Articles and Formularies;" but that is no qualification; that which is decided "to be the doctrine of the Church of England upon the true and legal construction of her Articles and Formularies" "is decided to be the doctrine of the Church of England." For the doctrine of a church is that which is pronounced to be such upon such a construction of its Articles and Formularies.

We do not mean to say that such a disclaimer on the part of the Judicial Committee is not valuable, as showing that they exercise a jurisdiction which they shrink from openly acknowledging, and which they try to disguise. It is a confession that the sound feeling of society is against such a sphere of exertion for the royal prerogative. When this is tacitly confessed we recognize an omen for the future. When a power acts under disguises of words, meant to conceal its real act from the public view, it is a sign that the power feels uneasy in its position. And, therefore, when Lord Campbell tells Miss Sellon, "I assure you we have given no opinion contrary to yours upon the doctrine of baptismal regeneration—we had no jurisdiction to decide any doctrinal question;" we accept with readiness the confession that Lord Campbell thinks such a jurisdiction in the Judicial Committee a wrong, and untenable one. But it is evident that, with respect to the act itself of the Judicial Committee, these are mere disguises of words; and that they have, both in fact and according to their own showing, decided a doctrinal question relating to the Church of England, for they tell us themselves that they have decided "what is by law established to be the doctrine of the Church of England."

The fallacy in the minds of the Judicial Committee is this, that they think the question whether a doctrine is *true* or *false*, and that alone, to be a doctrinal question: whether a doctrine is *indifferent* or not, not being in their eyes a doctrinal question at all. Thus, to decide that the doctrine of Atonement was false, would be in their view a doctrinal decision; but to decide that it was indifferent would not be a doctrinal decision. It is enough to state such a fallacy.

It being premised, then, that this decision does not leave matters as they were in the Church, but that it is a doctrinal decision, ruling that a particular doctrine, which has been hitherto considered by the great majority of the clergy to be *the* doctrine of the Church, is not *the* doctrine, but only *a* doctrine of the Church in common with its opposite,—one practical reference arises. If those weighty personages who are consulting upon the present juncture, look, in determining their course, exclusively to the question whether it is true or not that this doctrine is an indifferent one, we have no remark to make; for that, with deference to the Judicial Committee, is a doctrinal question. But if they look, as persons are apt to do in such cases, beyond the question of truth, into that of consequences, and discuss the probable effects of this or that course, how it will be felt by and operate upon parties within the Church—in that case we beg leave to repeat a warning, which we have given before, against it being taken for granted that the course of leaving the doctrine an indifferent one is certain, as such, to be more satisfying and more quieting than the other course. It is very satisfying, indeed, and quieting to a person, to be told that a doctrine is an indifferent one, provided he thinks it an indifferent, or thinks it an untrue, one. He experiences a sensation of relief. But if he thinks it true and not indifferent—if he thinks it a primitive article of the Church's faith, a doctrine to which the Church of England, upon her ground of the earliest ages of Christianity is committed—what is his feeling on hearing that the doctrine is made an indifferent one? He is told he can preach it still: he answers that he can, but that he cannot preach it on the ground on which he has done. Is it nothing to him to feel that the Church is not on his side now; that a ground he has hitherto occupied is gone from under him; that any one of his congregation inclined to dispute his doctrine may taunt him with a decision that the opposite doctrine is as authoritative as his own? This fact, then—so easily taken for granted—that it must be quieting for people to be told that a doctrine is indifferent—proves a somewhat dangerous and slippery one. It depends entirely on what people's belief has been, as to the effect which such an announcement will have. On the very same rule on which it is a relief to one party, it is a source of perplexity, depression, and general unsettlement to another. There is the yoke of doctrine, and there is the yoke of want of doctrine; scruples are felt against a doctrine, and scruples are felt against the displacement of it too. To quiet one of the parties is not to quiet both: far from it; the latter will be distressed by the lowering of their position in the Church, as much as the former will be pleased by the raising of theirs. And what is the inevitable effect of uneasiness of position, and a sense of degradation, but continuance of agitation?

If, then, the Bishops say—we think the doctrine really is indifferent, and shall so maintain it, that is a distinct ground for so doing; but if the question is as to effects—the quieting effects of a simply indifferent policy on such a subject as this appear liable to this fundamental objection.

(From the Guardian.)

Bishop of London's New Church.

In the midst of the eager struggles for Christian truth, and the confused strife of tongues now raging around us, it is a real consolation to be able to turn for a few moments to a visible practical sign of the Catholic life of the English Church, to a labor of love, freely undertaken in her and for her, and consummated during these days by a Prelate who refused his concurrence to that judgment which is spreading grief and anxiety amongst us. Such a spectacle was the consecration, on the 11th of April, of the Church of St. Stephen, built at the expense of the Bishop of London, at Shepherd's Bush. At all times a Bishop himself building a church is a thing to make churchmen rejoice; still more so where the church embodies in so prominent a manner those principles of ecclesiastical order and architectural truth which the Church of England has so extraordinarily recovered of late years. Supposing the Bishop to have built the church twenty years ago, is it possible to calculate the amount of private judgment which its arthitect might not have infused into it, or to vaticinate the variety of pagan architecture which he might have employed, or the degree to which all varieties might not have been jumbled together, in the structure? But the Church was completed in 1850, and not it 1830, and Mr. Salvin was the architect, and not Nash, and we accordingly behold a godly structure in the middle-pointed style, with lofty nave and aisles, seats all open, deep chancel, stalled, and filled upon the day of consecration with a surpliced choir, and richly vested altar, with sedilia in the south side, and pointed reredos, and stained glass in all the chancel windows, in those at the east end, of the aisles, and in the west window, and dimmed glass in the rest. Only a few years since, and such a structure as the present, if set on foot by the Cambridge Camden or the Oxford Arthitectural Society; would have been received according to the temper of the critic, with blank surprise, unconcealed enmity, or good humored contempt. But we now see the Church built not by the Society of Cambridge or of Oxford, but by the Bishop of London, his own spontaneous offering to the English Communion. Is it possible (may we not ask?) that in a community where the honour of the sanctuary is every day more and more cared for, the inward truths of the faith can be fading away? If the Church of England be waning, and rapidly tending to her appointed end, what strange symptoms does she show of it in and near the metropolis: in the church of St. Stephen, Shepherd's Bush, just completed; those of St. Stephen, Westminster, and St. Barnabas, all but ready for consecration; St. Mary Magdalene, St. Peter, and Holy Trinity, rising; and All Souls, Margaret street; just about to be commenced; not to mention many others of older date or more remote completion.

We ought to add that the daily offering of prayer and praise is to find a place in this new church.

Communications.

For the Churchman.

A Presby'n Clergyman looking for the Church

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XXVI.—HYPOTHESES.

But something must be done; if we let it thus alone, the world will go after it; in the absence of any outcry or remonstrance or even record in the case supposed, of the overthrow of Presbyterianism, can we not follow up the supposition that it *was* overthrown, by *another* supposition that shall explain to the people *how* it was overthrown? Yes, say the scribes and champions of Presbytery, a happy thought now strikes us; let our soldiers and fighting men say, when questioned closely by the people about the disappearance of the Presbytery, and of its sepulchre, and of the monumental stone that marked the place where it lay, that while the Presbyterians slept in unsuspicious confidence, the Episcopalians came somewhere between the first and fifth centuries and stole them away. And the thing happened on this wise. The Moderators of the Presbyteries, through compliment to their discretion, piety, or age, were permitted to hold their office from one sitting to another; at length the office came to be considered permanent; until at last these "standing moderators" took the name of Bishops, while the rest of the clergy were notified to keep the name of Presbyters; and what occurred at Rome, occurred at Alexandria, and what happened at Alexandria happened at Canterbury; and in fact every city and town on the three continents presented the same phenomenon. But where it began, and when it occurred, we have no means of knowing, for we tell you that the thing took place while the Presbyterians slept. This is the supposition of Doctor Miller. As a student at Princeton, I as honestly believed, as though I had seen it with my eyes, that could I have had time to go into the libraries of the Seminary, and to turn over the folios of the fathers that lie there in undisturbed repose and dust, each with its significant inscription, *Requiecat in pace*, I should have seen on many a page of earliest antiquity a venerable company of pastors sitting in Presbytery with supreme and equal jurisdiction, and a "standing moderator" putting the question simultaneously to every church under the sun, "As many of you as agree to the resolution, that I shall hereafter be invested with the title and supreme prerogative of Bishop, while the rest of you shall be my Presbyters, will signify it by saying,—Aye; and they of the contrary will say—No;" and that all the Presbyteries throughout the world, from Tartary to England, and from Abyssinia to Asia Minor, gave their voices in the affirmative, and came to a second resolution, that [perhaps for the honor of Presbytery, which had worked badly, and should be buried under the motto,—*De mortuis nihil nisi bonum*] none of their historians or writers should ever say one word about it, or so much as let posterity know that it had ever existed. Imagine my surprise, on finding that all this was a simple *supposition*, without the shadow of a shade of historical authority. Conceive, if you can, my perfect astonishment, at finding that the fathers do not say one word about moderators, standing or sitting, temporary or permanent, and that, even allowing (which we shall presently show we do not) that Jerome late in the fourth century supposed Episcopacy came in by stealth, three hundred and fifty years had rolled away in unbroken silence before him, as to such a thing as Presbytery having ever existed. These "standing moderators" are a standing proof therefore, of the fertility of the imagination, when roused by the necessities of the case to a particularly striking effort. The universality of Episcopacy, and the universal silence over which it reigns, are awkward facts to deal with; and though we may wonder that some better hypothesis has not come to the relief of Presbytery, yet on reflection it will be seen, that this is as rational perhaps, as any other that could have been invented. I shall never forget the embarrassment of a fellow student at Princeton, and the mirth he occasioned for his class, at one of their recitations, when the Professor asked him whether the story of the Jews about the disappearance of the body of our Lord from the sepulchre, was not very lame; and asked him also, whether he did not think they might have got up a better story?—"I think they might," said the youth. "Well, what would *you* have said?" asked the Professor, whose playful manner by this time indicated that the catechumen was getting among the breakers. There was an awful pause; the poor young man (albeit certainly not under thirty!) could scarcely maintain his perpendicularity in the midst of his dilemma, but throwing his weight first on one leg, and then on the other, and seeming to feel very dubious himself, whether he was on his legs at all, at length by a peculiar conformation of his countenance made signal to his class that the Jew had fairly outwitted the Gentile, and they might join in the laugh which neither he nor they could any longer repress.

But this weak hypothesis of the Presbyterians is lame in another particular. It does not pretend to account for the disappearance of the "ruling elder," or for the acquisition by the Deacons of the right to baptize and preach. For herein, said I, is a marvellous thing; one Presbyter in every city in Christendom gets to be bishop; and two other results, requiring contrary causes to produce them, simultaneously take place; the ruling elders are supplanted and annihilated, and live not again until a thousand and three hundred years are finished; and yet the Deacons are promoted from an inferior service to a grade in the Christian ministry. Let the Presbyterian give us, if he can, the *rationale* of the process by which these three results were simultaneously produced; one of the Presbyters in every church on earth becomes Prelate; the ruling elders in every church on earth are annihilated; the deacons in every church on earth are elevated to an order in the ministry. The three phenomena are to be fairly met and covered, which they can never be by this montes-parturiunt hypothesis of "standing moderators." We look therefore to Presbyterianism for a more satisfactory solution, some happier afterthought. I say afterthought, for such hypotheses were never resorted to, until the dilemma began to be severely felt. Necessity proverbially is the mother of invention. "Say ye, His disciples came by night, and stole him away, while we slept." Say ye, "While the Church reposed in simple and unsuspicious piety, the Bishops came and stole away our rank and our prerogative, and stole away our elders and our deacons, and we know not where they have laid them." So this saying is commonly reported among the Presbyterians unto this day. But to me, when I understood its terms, it seemed a story more difficult to swallow, than that which told of disciples stealing a body without noise or stir, or waking up the sleepers upon guard; for not only has the Presbyterian body disappeared, without stir or noise, but the same event has occurred in every town on the globe, and on the same "night," and even the sepulchre is stolen too, and the stone from the door, where we might have seen that for certain the body had lain. In the one case we can say, as it is a Jewish story, *credat Judæus*; but in the other we know not what to say, and shall simply add to it, *Non ego!*

ONE OF THREE HUNDRED.

(To be continued.)

For the Churchman.

"Wilberforce, Cranmer, Jewell and the Prayer Book on the Incarnation."

In common I believe with all the clergy, I have received a pamphlet of 56 pages with the above title, printed in Washington, but anonymous as to its author. It is a Review of Wilberforce in the Incarnation, and I propose somewhat briefly to review the Reviewer. In so doing I shall follow the course of his remarks, not so much with the purpose of defending the views of the Archdeacon, as to show the insufficiency of the objections made to them.

1. In his "Introductory remarks," the Reviewer expresses deep lamentation over what he regards as the progress of error. "A few years since there was issued, by the Protestant Episcopal Tract Society of New York, a tract, No. 171, containing the same views of the Incarnation and its extension by the sacrament of Baptism, which are set forth more at large in the volumes of Mr. Wilberforce, recently published in England and republished in this country. A very able review by an anonymous writer exposed the extravagancies of that tract. Some of the friends of the society, which issued it, admitted its defects, but pleaded that the society must not be condemned, because it happened that some one wrote, and it published, one tract which contained a few silly and extravagant things. It was denied that such were the sentiments of any considerable number of persons in the Church. But now, after the lapse of a few years, two volumes containing the very same theories are published by the Rev. Mr. Hooker, of Philadelphia; concerning the first of which, (and the same is true perhaps of the second,) he has been known to say, that its sale was rapid and yielded a good compensation by comparison with that of the most interesting life and letters of Mr. Venn which he had also previously published." The identity between the doctrine of Tract 171 and that of Wilberforce is not to be denied, and the different reception that this Tract and the volumes have met with, indicates probably, an increase in the number of those who substantially adopt the principles which they maintain in common, as well as a fuller and clearer understanding of the subject.

At all events this conclusion follows from the admission, with regard to the sale of the books, that the reading portion of the Church both, clergy and laity, are those who choose such books as that under consideration. It argues little for the hopefulness of the reviewers cause, that the thinking and reading portion of the Church are not with him. In the midst of darkness and discouragement, we may receive this as a ray of comfort. It was an ill advised admission on his part, for it is hardly calculated either to encourage Booksellers in publishing works of the kind he prefers, or to stimulate readers. He must fall back upon the "Society for the promotion of Evangelical knowledge." Probably if he should institute an inquiry of the publishers with regard to the demand for Mr. Goode's work on Baptism, as compared with Wilberforce's, he would be pained by hearing of a like result.

2. The Reviewer gives a general statement, of what he calls Wilberforce's *theory* of the effect of the Incarnation. I must do him the justice to say that he *means* to state it fairly, and comes as near to a correct statement as it is possible *for him* to do. But as he has no respect for it, he has not been able to avoid the infusion of a little perversion. It is not worth while to follow him through all his criticisms. The remarks upon Mr. Wilberforce's views of Man's original state, show that he has not read Bishop Bull—the acknowledged English authority on this subject, or he would not charge Mr. W. with "Tractarianism," or novelty, on this point at least—which can thus be so dreadful, in the idea that God on making man, should make him dependent for his highest life on a communicated gift, which might be withdrawn. Is there anything very alarming in this doctrine? does it carry any terrible consequences with it? Nay, does it not furnish the only clue to the most difficult question of original sin? If the Reviewer had even attempted by the light of reason to sound the depths of the question of the origin of evil, or to find how native and inherited corruption could be made consistent with divine benevolence and human responsibility, he would welcome the old Catholic doctrine, as a relief from perplexity.

3. So, also in his remarks upon the "means of man's restoration," the reviewer seems to hold up both his hands in horror at the idea of this work being done by the application and imparting to men of the virtue of Christ's humanity. The "extension of the incarnation." seems to fill him with alarm. The assertion of the presence of Christ's *human nature*, even though it be by spiritual power in the Church, is one which he cannot contemplate with any complacency. What can be the cause of all the excitement, which statements of this character seem to have produced, I have never been able to conceive. I think it must be a fear, that they somehow imply Transubstantiation. I confess, when I first read Wilberforce, I thought that this view of the nature of regeneration could obviate all the objections of our (soi-disants,) Evangelical brethren to the Catholic doctrine. And there are many passages quoted by the reviewer, which, to me, seem so simple, so entirely consonant with the sense of Holy Scripture, so satisfactory to the ardent loving soul that rejoices in identity or oneness with its Lord, that I own to a disappointment in finding the class of our brethren, who would fain be thought most distinguished by fervor of piety, not only declining to receive these expressions, but rejecting them with a sneer. Dr. Pusey says, in the preface to one of his volumes of Sermons, that it was his belief and hope, that many, who, from one cause or another were separated, would be drawn together by the doctrine of Union to Christ. He was disappointed. He found, as we do in this case, that this blessed truth was but made the cause of new divisions.

One remark of the reviewer shows an entire failure to apprehend the nature of the union between Christ and His Church, and His headship of the same. He says: "It is contended that when Christ calls the Church His body, and Himself its Head, he thereby proves the identity, the consubstantiality of himself and the Church, in the fullest sense of the terms. If there were no figorative language in scripture, this might suffice to help on the theory. But how often is a superior called the head of those under him, though not the very same person, and indeed differing much from them. The husband is called the head of the wife, but is she indeed a part of his very body, though having the same kind of body? If she is himself, why is he told to love her *as himself*. He is her head, because of the authority he has over her. They are one flesh, because of their love one to another. Now, like unto this is Christ's headship to the Church." I have quoted this to show the utter incapacity of the reviewer to apprehend the "great mystery" "concerning Christ and the Church." I can see how he might, as I have known others do, pronounce all that is said by Wilberforce, and before him by S. Cyril and multitudes of others, (including St. Paul) as mystical jargon, but I confess myself at a loss to understand why it should excite such horror and apprehension.

4. But, not to follow the reviewer through all his comments, which might be turned aside by asking the same questions.—What is the harm—why are these things so dreadful? I pass to his comparison between Wilberforce, and "Jewell, Cranmer, and the Prayer Book." Some of the passages he quotes, do, indeed, indicate a leaning to the slower Zuinglian view of the Sacraments. I have no books of reference at hand, but I have no doubt that an equal amount of quotations might be made from the same authors, which would show the influence of the Catholic doctrine. Doubtless, these Reformers did fluctuate in their views and varied in their forms of expression. They were engaged in a controversy; they discovered that they had been involved in an error, and were working their way out of it. This is what is said by the reviewer's side when they want to repel the force of a quotation from these same Reformers, which bears the other way. Their argument may be turned against themselves.

But why did the reviewer omit all reference to Ridley? Was he not equally a martyr and a Bishop with Cranmer? Did not he die equally at the stake, rather than confess Transubstantiation? And he never recanted either. But Ridley got his views of the Body and Blood of Christ from Ratramnus, and was Catholic and not Zuinglian, either in fact or in tendency.

The reviewer attempts too, to show that the doctrine of the communication of Christ's human nature in regeneration, is not in the Prayer Book. And this, I must say is the most uncandid and disingenuous part of the whole pamphlet. And to what part of the Prayer Book does he refer? Wilberforce says that the Sacraments are the appointed means of this communication. Well,—does the reviewer, to disprove it, refer to the sacramental offices? Not at all;—he studiously avoids them. He says nothing of the exhortation of the newly baptised adult, when he is told that he has now "by baptism put on Christ." Nothing of these deeply awful and affecting Prayers in the Communion office, when we pray—"Grant us Lord so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed with His most precious Blood, and that we may ever more dwell in Him and He in us." "We heartily thank Thee, that Thou hast vouchsafed to feed us who have duly received these holy mysteries, with the spiritual food, of the most precious Body and Blood of Thy Son, our Saviour Jesus Christ, and dost assure us thereby, of Thy favor and goodness toward us, and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people." These passages he does not refer to, even to explain them away. True it is, that the whole Christian doctrine is not expressed in every part of the Service of Common Prayer, and that the extension of the Incarnation does not appear prominently in all the collects, is certainly no proof that the Prayer Book is at variance with the doctrine. I think however, if the reviewer had quoted the collect for Christmas day, and that for Easter Even, he would have found something that looks very much like the extension of the Incarnation.

This will, perhaps, suffice to show the utter worthlessness of the reviewer's criticisms on Wilberforce. One or two passages may be added to show his own tendencies and leanings. He denies the necessity of believing "one baptism for the remission of sins." He says, "In the Nicene Creed, as first adopted by the great Council of Nice, baptism is not mentioned. It was not until the year 386, when it was completed at Constantinople that the clause, "one Baptism for the Remission of Sins," was introduced. This shows that they (who?) did not consider it as a fundamental article of *the faith*, absolutely necessary to salvation, as the existence of the Trinity, the incarnation, birth, death, and resurrection of Christ, forgiveness of sins, resurrection of the dead, and the life everlasting. Without these things, of course there can be no salvation. But baptism *is not a divine reality as they are* (!!! italics ours), without which, there is no religion, no salvation, but *only*, one of the means God has appointed to aid us in deriving virtue from those great facts and realities. While they cannot in any case be dispensed with, this can, from the very nature thereof, and sometimes is, as all are forced to acknowledge. *Wherefore to this day, it is not introduced into the Apostles' Creed, among the great facts or objective truths of our religion.*"

I have italicized this last sentence as remarkable, and because I hardly know what to say to it. Is it possible that any one who thinks himself entitled to instruct the Church, through the press, can have so little understanding of the relations of the Creeds, one to another. Does he not know what many of our children know, that the Nicene is the expansion and definition of the Apostles' Creed, and that they are of the same authority in the Church? And yet he can say, that because the doctrine of "one Baptism for the Remission of Sins" is not in the Apostles' Creed, and has not been introduced into it, it is "not a divine reality," and not required to be believed. Does this critic believe the Nicene Creed? I suppose he will say he believes the Articles, for that is the way of his school. The 8th Article says, that the Nicene Creed, as well as the Apostles' Creed, ought "*thoroughly* to be received and believed"—"one Baptism for the Remission of Sins" and all. But "Baptism is not a divine reality." What then, in the name of the Church, is it? How came it to be brought into the Nicene Creed at all? But enough. There is no arguing with such a writer. He has yet to learn, according to St. Paul, the first principles of the doctrine of Christ, of which "the doctrine of Baptisms" is one.

I might extend these remarks still farther, but have already, perhaps, occupied as much space as you can spare, or as the subject deserves. Such a publication looks as though we were likely to have the Gorham controversy in some form renewed among us. In conclusion, I will say, that it is a satisfaction to have, what people choose to fight against under the name of Tractarianism, defined in the shape of some intelligible principle, while it is painful to see that the war is waged against the full application of the "great mystery of godliness. God manifest in the flesh." J. S. D.

Oswego, W. N-Y., May, 1850.

(For the Churchman.)

The Creed, the Lord's Prayer, and the Ten Commandments, are set forth by the Church as containing the substance of all true evangelical religion. She accordingly requires that special care be taken for the instruction therein of all baptized children: for, inasmuch as it pleased God, in and by their Baptism, to regenerate them with His Holy Spirit, to receive them for His own children by adoption, and to incorporate them into His holy Church; she was thus laid under the obligation to see that they be virtuously brought up to lead a godly and a Christian life: in the fulfilment of which obligation, pastors and sponsors are her specially commissioned agents.

As well for the constant personal profiting of these her agents themselves, in connection with their fellow members of the Church, as for their being kept always in mind of their special duty to the children of their charge; and also that these children may grow up in constant familiarity with those three depositories of the faith and precepts of the Gospel; the Church hath thought good to order that the Lord's Prayer be incorporated with all her services and offices, and the Creed with her daily morning and evening public worship; and that the Ten Commandments be solemnly rehearsed at every public administration of the Holy Communion, and on all Sundays and Holy Days.

This provision respecting the commandments, which it is the present object more especially to notice, is a most wholesome one. The service in which it occurs being distinct from both Morning Prayer and Litany, the Lord's Prayer is placed at its commencement, agreeably to the above mentioned rule of introducing that divine form into every service and office. Then follows a collect, the subject-matter of which should be well pondered by all who would profitably hear the Ten Commandments, and acceptably "ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come;" and also that He would "write all these laws in" their "hearts." In solemn preparation for hearing the law, they are to recognize the momentous truth that unto God, all hearts are open, all desires known, and from Him no secrets are hid; and are to be duly impressed with the facts, that the commandments are designed to control, not only their open and exposed conduct, but also their hearts, their desires, and the utmost secrecy of doing wrong, and of neglecting right; that whether the commandments are kept as is thus required, is fully known to God; that in order to their being thus kept, the thoughts of their hearts must be cleansed by the inspiration of God's Holy Spirit; and that true Christian obedience must be the sincere effect of perfectly loving God; and, at the sacrifice of all worldly and selfish motives, aiming, by His grace, at worthily magnifying His holy name: and all through Christ our Lord—in the true faith of His Gospel, in its spirit of meekness, purity, and love, and as a part of that sincere and cordial devotion to Him, which He has promised to make, by the merit of His righteousness, acceptable and well pleasing to our Heavenly Father.

In this meet preparation of his own and his people's hearts, the minister is to "*rehearse distinctly* the Ten Commandments"—an expression evidently intended to intimate the propriety of all suitable effort to bring each commandment home with solemn emphasis, to the awakened conscience of every hearer: and each one is to hear every commandment with the same solicitous heed as if God again spake the words, with the awful claim to attention possessed in His being not only the GREAT LORD OF THE UNIVERSE, but also each one's *own* God, to Whom, as His creature, His redeemed creature, and His covenant-child, he himself is personally, individually, responsible—"I am the Lord THY God." He is so to hear, as penitently to ask mercy for his past violations of each commandment, and in true faith and devotion, and steadfast Christian purpose, pray for grace to be obedient hereafter. All which, of course, requires that this act of public duty be a part of habitual humble devotion, diligent study of God's law and meditation thereon, constant solicitude and effort to conform to it in all things, and frequent, searching, self-examination how far such conformity is given.

The Ten Commandments having been thus rehearsed and heard, the conscience is to be farther quickened by what our Lord Jesus Christ has said of the full scope and intent of those commandments. It is that undivided service of the Lord our God which, with utter renunciation of of all interfering or counteracting service or affection, consists in loving Him with *all* the heart, *all* the soul, and *all* the mind; and in that sincere and unselfish benevolence, honesty, honor, and fidelity, which are found in loving our neighbors, or fellowmen, *as ourselves*.

Well, in consideration of such obligations, and each one's awful responsibility for their faithful ful discharge, may minister and people unite—and would they that a blessing be upon it, they must unite on the true principles, and in the true spirit and affections of the Gospel—in the devout prayer,

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

All special influences of divine grace, operate through that moral agency which, also the grace of the Holy Ghost, was restored to Adam, after his fall, by the merciful interposition in his behalf of the Son of God, and is allowed to every man for his profiting withal, by giving heed to the calls of God's providence, accepting the further offers of His grace, seeking its increase by the appointed means, and improving it to constant advancement more and more in the ways of His laws, and the works of His commandments. We ourselves, therefore, are allowed and required to be instrumental in securing a favorable issue to our seeking the grace of God. Would we, then, have our hearts and bodies directed, sanctified, and governed in the ways of His laws and the works of His commandments, we must gladly and willingly, humbly and devoutly, offer and present those hearts and bodies to Him in that walking in all those commandments and ordinances whereby he would have us show our faith, in the love of Him above all things, and of our neighbors as ourselves. Thus, and thus only, can we hope that, through His most mighty protection, both here and ever, we shall be preserved in body and soul, in the purest enjoyment of each, and in true comfort and support under their trials and sufferings, here, and to the eternal consummation and bliss of both in His heavenly kingdom. B. T. O.

For the Churchman.

Mr. Editor: My attention has been directed to your remarks in the Churchman of the 18th inst. in relation to the church on this Island, and in common with yourself and every other friend of the church, I am gratified to learn that the difficulties relating to the Parish of St. Paul's at Tompkinsville, and the new Parish at New Brighton, have been satisfactorily adjusted. There is ample room for both churches, and I trust the labors of the two estimable and devoted Rectors may be abundantly blessed.

Everything relating to the growth of the Church on this Island is interesting to churchmen, and as a Pew-owner, in St. Andrew's I thank you for the suggestion in relation to that "venerable old Parish;"—I wish, sir they could be realized. I presume you are aware that the living enjoyed by the Rector, Dr. Moore, is one of the best in the Diocese out of the city of New York, and that the congregation are entirely relieved from his support, by the ample funds provided for that purpose. The thought may have crossed your mind, whether this fund (under the peculiar circumstances in which it is placed,) has proved a blessing to the church on the Island, or a hinderance to its growth. If you have had any difficulty in arriving at a correct conclusion on this subject, I am satisfied it would be removed if you were residing amongst us, and saw the Parish as it is. I venture the assertion that it would have been far better for the church, here in our midst, if this fund had long since been sunk to the bottom of the ocean. If you ask me why, let me refer you to the history of the Parish as it tells its own story to each annual convention. What has it done for the last thirty years, or is it now doing, for the enlargement of its own usefulness, or, for the extension of the church in this Diocese and country? literally nothing. If it has not taken a retrograde movement, it is certainly standing still. The old Parish Church at Richmond village is opened for service but once each Sunday (in the morning,) and the chapel at Factoryville in the afternoon—just as they have been for the long period I have mentioned; and this state of things is permitted to exist when there is no want of ability on the part of the people to provide regular morning and evening services. I have frequently heard it said, and I believe it is true, that many of the congregation at the chapel, calling themselves churchmen, do not "know where to find the places" in the morning service, and I fear the same may be said of many of the congregation at the old church, in relation to the afternoon service. Now, Mr. Editor, I would ask the people of the parish, "ought these things so to be." Does not the church provide a morning and evening service, and is it not the bounden duty of her members, to avail themselves of it, when it may be had. Can it be expected that the church will increase in numbers, when her doors are closed half of every Sunday, and her worshippers left to wander off to the neighboring meeting houses, or pass a portion of the day in visiting, or amusement. Must we not look in vain for the true spirit of the Church to establish itself in a congregation thus situated.—Is there not, a fearful responsibility resting somewhere?

If you, or your readers, Mr. Editor, will look at the Journals of the Convention for the past fifteen years, you will see what this old parish has been doing all this time, for the advancement of the Church. If its contributions are to be taken as an evidence of the tone of piety of her members, (and we must judge the tree by its fruit,) you will agree with me, that the fund for the support of the Rector has shut up the christian benevolence of the people, and has been to her, in very truth, a bane.

A PEW-OWNER.

Staten Island, May 25th, 1850.

To the Editor of the Churchman.

Dear Sir,—Can you or any of your obliging Correspondents furnish a subscriber with the Authors of the following hymns?

No. 22, 30, 37, 39, 43, 49, 61, 63, 64, 65, 67, 68, 71, 74, 76. 77, 78, 80, 81, 84, 87, 93, 97, 108, 110, 114, 116, 117, 121, 123, 129, 130, 137, 138, 150, 159, 162, 163, 165, 167, 171, 176, 185, 200, 201, 207, 210. M. K.

NOTE,—We insert the above in hopes that some of our readers who have leisure will furnish the necessary solution.—*Ed. Churchman.*

THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE 1, 1850.

National Duties and Responsibilities.

It must, we think, have been sufficiently obvious by this time, that we are by no means inclined to deal in politics. Many questions of great civil importance, and many topics of high national interest are left untouched in our columns, because they do not come within the scope of a strictly religious journal, and are sufficiently made known to the community through the medium of the secular press.—We prefer, therefore, to occupy our pages with subjects appertaining more properly to our vocation; and when we travel out of this line to do it for the sake of imparting such *foreign* information, as may be needed to diffuse correct ideas on European and Colonial affairs.

Sometimes, however, it may become necessary to advert to some leading topic of domestic interest when the cause of good order, of sound morality, or the Law of Nations is involved. When the moral sense of a great part of the community seems perverted and blunted; when the rights of other nations are treated with contempt and outrage because they are comparatively weak and powerless; when plunder and pillage are boldly advocated and threatened, as if might made right; and the principles of the Buccaneers might become the warrant of action, for the People of these United States; it is the duty of each citizen who fears God, and honors the eternal maxims of truth and justice, to raise his voice in their support, and exert himself to the utmost of his ability in asserting their obligation, and maintaining their authority.

It is impossible for such a one to behold with indifference the recent piratical expedition to the shores of Cuba, and the Quixotic but base and desperate attempt to wrest that island from its Spanish rulers. It is lamentable to see that a portion of the press, which may be considered respectable in the general sense of that term, have lent themselves to applaud the scheme, and to spread the most exaggerated accounts of the prowess and numbers of those engaged. It is fearful to read the anticipated horrors of carnage, devastation and spoil, which its conductors rejoiced to spread before their readers, as if to tempt and incite them to speed to the booty and hasten to the prey. This too was done with the full knowledge that the most solemn treaty obligations were violated, and the laws of the land trampled on by the plotters and their confederates; and that it is the duty of every true hearted citizen to uphold these sacred obligations, and maintain unimpaired the supremacy of the laws to which he owes allegiance and obedience. We rejoice that many of the best conducted and most influential secular journals have loudly denounced the infamous plot and its vile fabricators, and loudly warned the deluded subordinates in its execution, of the madness and wickedness of the enterprise, and especially of those who sought to entice them beneath their banners. The issue has fully justified their anticipations. A portion of the bandits have attacked a small town defended by a few soldiers, and without regular fortifications; and finding the resistance more stubborn than they expected, have taken to flight, abandoned the enterprise in its very bud, and returned to these friendly shores with threats of renewing the foray at some more convenient season. According to their account (which, however, we do not believe,) not only were several of the opposing regulars slain, but also many of the unoffending private inhabitants, whose only crime was the defence of their homes and their families against a marauding horde of foreigners. Let our readers imagine the same conduct pursued towards them, which has been applauded and sanctioned by men of high station and office as reports allege, (though we trust most falsely) and the glow of indignation and horror cannot but fire the breast and inflame the cheek. Let these then consider the golden rule, "Do unto others as ye would they should do unto you," and they cannot hesitate as to the language to be applied, and the conduct to be adopted in reference to this transaction.

It is gratifying therefore to find that the chief executive of the nation has not been unmindful of his duty in this critical emergency—that he has used all the means within his power to preserve intact the honor of the nation, to keep unimpaired the duties and offices required by solemn treaty provisions, and to execute according to his oath the laws provided for such cases. It is a sad proof of the degeneracy of some modern statesmen, and of the low and sordid motives by which they are governed, that his promptitude and zeal in employing the military and naval forces of the Republic to enforce its laws, have met with opposition and obloquy even in high places. It is most sad to find members of the highest legislative assembly in our land advocating maxims of the broadest piracy and unhallowed plunder, and censuring the servant of the people for his faithfulness to his trust. This want of correct moral sentiment must sink still lower in the popular esteem and regard the members of a body, where the most flagrant disorder and violence have been committed more than once, and which seems unable to compel its disorderly members to respect themselves and revere the sacred duties in which they are engaged. The majority of the nation is outraged by such proceedings, and such sentiments; and the national voice should be instant, stern and decided in reprobation.

We must also hold up to reproach and detestation that love of acquisition and desire of territorial aggrandizement with which a large portion of the nation appear to be infected. Notwithstanding all the specious pretences and showy declamations urged in favor of the late Mexican war, it cannot be doubted that the lust of conquest and the desire of enlargement of territory, were the great constraining causes which led to the invasion and partial subjugation of a neighboring power. And now that an immense addition of land has been gained, and its inhabitants are crying out for that equal and just government to which we assert that all our fellow citizens are rightfully entitled, it seems that party strifes and sectional animosities deny the boon or rather the right. Skill and valor have gained the conquest, but wisdom, discretion, and patriotism are wanting to secure that conquest legally and effectually. Instead of cementing the political fabric, already so huge, unwieldy, and disjointed as to threaten to fall to pieces by its own weight, the frenzy of conquest and the lust of extension still possess the minds of unprincipled politicians and of needy adventurers; and each adjoining province or colony of friendly nations is in turn marked out by the greedy eye for conquest and spoliation. Unhappily the poison of these principles and motives is spreading more widely and infecting more deeply the minds and hearts of our citizens; and, should it continue to increase, with the growth of population and power, will come also the development of lawlessness, injustice, and tyranny, till we stand forth among other nations a Frankenstein of iniquity.

It is also a singular inconsistency, to which we can but advert without entering fully into particulars, that while in one breath we are told that the object of this expedition was to obtain for the Cubans the blessing of *Liberty*, we are told in another that its ulterior object is to secure the holding of half a million of fellow-beings in abject slavery, obtain the annexation of the Island thus *liberated*, to the United States, and raise up by these unhallowed means a greater counterpoise to the rapidly growing supremacy of the Northern and Western Free States. Well might the *citoyenne* Roland exclaim, "O Liberty, what crimes are perpetrated in thy name!" and in no way can the iniquity of the scheme we have been considering, be more fully developed, than by closely examining this feature in it. Since, however, the Spanish authorities have declared that a successful rebellion or invasion would be met by the counter-stroke of the unconditional manumission of the slave population, it may reasonably be expected that the politic heads which have acquiesced in the expedition in hopes of the future aggrandizement of the South, will pause in their career of approval and aid, when they find the result would be the establishment of a second Hayti in more dangerous proximity to themselves.

We rejoice to see that the law officers of the United States are bestirring themselves in vindication of the insulted laws, and purpose to ferret out the secret instigators of this dark plot, that they may atone to the majesty of justice. We shall rejoice if by their efforts, the character of the nation at large shall be purified from the stain which misguided and unprincipled men have cast upon it, and the chief actors be prevented, for some time at least, from prosecuting a career of sin and crime, under the prostituted names of Liberty and Philanthropy.

Foreign Intelligence.

The *Europa* arrived at this port on Thursday last, after the very short passage of eleven days and two hours, stoppage included.

The *fete* in Paris, in honor of the proclamation of the Republic two years since, passed off tamely and quietly. The law of elections is to be altered, if the government be able to carry it, and the effect will be to cut off about 3,000,000 of the present voters from the right of suffrage. This is a very dangerous experiment, and if successful, will certainly produce an explosion. Various schemes are in formation to lengthen the Presidential term, or retain the present incumbent in power.

The Roman Government is in some difficulty from the unwillingness of Rothschild to pay the second instalment of 13,000,000 francs; which he has to give at 78, while it only realises 60 per cent. in the market. The people show a sullen discontent; the Pope is strongly guarded when he goes out; and the civil and military authorities are always on the alert. His Holiness, with the advice of his Cardinals and the advocates of the Court, has determined to confiscate the property of the deputies of the late constituent assembly,—11,000,000 francs.

Austria has summoned a diet at Frankfort, under the terms of the old Federal Union, consisting of 17 States, at which she is entitled to preside. On the other hand, Prussia has transferred the meeting of Princes from Gotha to Berlin, and is much enraged at the other proceeding. She contends that the Grand Confederation has been abolished, and that the claim of Austria to preside is an usurpation.

The Danish fleet has put to sea in preparation for hostilities against Holstein; and the Greek difficulty is again reported to be settled, it being found that neither France or Russia would interfere in a forcible way, for the support of Greece.

In the House of Lords, on Monday, May 6th, the Archbishop of Canterbury made a very satisfactory explanation as to the recent appointment of his son to office.

"In the session of 1847, an Act was passed which placed the Prerogative Court of Canterbury under the control of Parliament, in respect to all future nominations; and the office of registrar, if ever held by my son, which is very uncertain, will be performed in person, and its salary regulated according to the duties and responsibilities of the station. Indeed, the value according to the doctrine of chances, would be scarcely equal to the stamp on which the nomination is recorded. But it has been supposed, my Lords, that in making this appointment, I have availed myself of a privilege which my venerable predecessor declined to exercise. I have already explained why my predecessor would not nominate to this office; it would have been inconsistent with that disinterestedness and moderation which distinguished all that he did, if he had nominated to a reversionary sinecure. It was not till the close of the session of 1847, a few months before his death, that the act passed which took away the sinecure. It also limited the value, but the office must remain, and must be filled: wherever there is a Diocese, there must be a registry and a registrar; and I trust that in nominating prospectively, I shall, in the judgment of your Lordships, have exercised a privilege to which I was both legally and morally entitled, and have done nothing which, when explained, can subject me to the charge of nepotism; an imputation which, I hope, neither has been, nor ever will be, the characteristic of my official career. (Cheers from all sides of the house.)

The Bishop of London stated, that when Bishop of Chester, His Grace had given the appointment of registrar of that Diocese, to a person totally unconnected with his family, on condition that he should always perform the duties of the office, though he had, at the time, a son old enough to take the office, which was worth several thousands a year."—*Guardian.*

The same evening, Lord Brougham asked if the Government had any objection to lay upon the table a copy of Commission of inquiry they were about to issue into the state of the Universities—a course he much deprecated—they should be examined in private. The Marquis of Landsdowne said, it had not yet been issued, but at the proper time when its terms, powers, and members had been settled, it would be laid before Parliament. Lord Monteagle said, great and most satisfactory improvements had been made in the course of instruction at Cambridge during the past three years. It was a very serious question whether the issue of this commission would promote or retard sound learning in the Universities.

The Bishop of London laid upon the table of the House of Lords, on Monday, a "Bill for amending the administration of 'justice in Her Majesty's Privy Council, in all cases of appeal' on questions of false doctrine, heresy, and schism"—the fruit of the Lambeth Conference. It leaves intact the appellate jurisdiction of the Queen in Council; but provides that in the cases specified above, it shall be imperative on the Council to refer the question, in the shape of a case in writing, to the Bishops of both provinces, who are to be convoked for the purpose, by the Primate, *to sit as a Court, to hear the parties personally or by counsel*, and to certify their opinion in writing, subscribed with their names, such opinion to be binding on the Council, and to be duly reported to the Queen. These details, it is clear, tending to secure the judicial position of the convoked Bishops, and a due sense of judicial responsibility, are of the essence of the measure, and of very great importance. Our readers will find the bill printed in *extenso* in another place, and we recommend it to their serious and dispassionate consideration.

The bill is understood to have been approved by all the Bishops (except three) present at the Conference. The general impression is that it will receive the opposition of the Government.—*Guardian.*

In the Commons on Wednesday, May 1, the Bill relating to Benefices in plurality was considered in committee. Mr. Hume moved an amendment to the 1st clause, having for its object the entire abolition of all pluralities. Sir G. Grey and Mr. Gladstone opposed this sweeping change, on the ground of the very small income of some of the livings. The amendment was negatived. For it 53; against 166. An amendment by Mr. S. Herbert prohibiting the holding of contiguous benefices "unless the yearly value of one of such contiguous benefices shall be less than £100" was carried. For it 162; against 16.

On Monday, May 6, an interesting debate arose on the Colonial Church in Australia. "Mr. Gladstone," says the Guardian, "moved the insertion of certain clauses for giving to the clergy and laity in those colonies power to hold meetings and frame regulations for the management of their ecclesiastical affairs. The debate which followed was a forcible illustration of that "contemptuous neglect of the first interests of religion," which as Mr. Gladstone boldly and truly said, the House habitually shows in dealing with the Colonial Church. Of two things, one,—either Mr. Gladstone's motion was "bosh," or the Church in Australia labors under a real grievance. The House put aside the facts and shut their eyes to the grievance. Mr. G. says in effect that the Colonial Church, though not "established" in any exclusive sense, has carried out with her, to some extent at least, the anomalous law, the shackles and disabilities, of an Establishment. Lawyers of eminence confirm that statement—Mr. Page Wood, Mr. Walpole, Mr. Roundell Palmer. The Attorney General does not deny it; but he objects, speaking we presume *ex officio*, (the proper function of Whig Attorney Generals being to persecute the Church—and to be foiled in persecuting her) that if such liberty is granted *there*, it will soon be asked for *here*. In other words, the Church is to be unjustly and unfairly fettered in the Colonies, that she may be ridden with a sharp curb and a tight rein at home.—Then we have another legislator (Mr. Roebuck) opining that the Church in the Colonies would not be the Church, but something else, if it possessed greater freedom than in England; and another (Mr. Labouchere) "objecting to laws being made in an ecclesiastical Synod, unknown in the history of Christendom, and which indeed, he (Mr. L.) had never heard of before." The motion was lost. Yeas 102, Nays 187. On this the Guardian remarks:—"Two considerations of a more gratifying kind result from the debate. *First*, that the Colonial Church may haply possess liberties and powers which they are not aware of, did they but choose to exercise them; and *secondly*, that Mr. Gladstone has frankly pledged himself to the removal of their disabilities—a pledge of which we trust it will be needless for us to remind him when he next finds himself in Downing street"

The Court of COMMON PLEAS will not give judgment in the motion of the Bishop of Exeter until next term, which commenced the 22d inst, as it required time to look into the facts of the case. Nothing has been done in the Arches Court; probably the deciison of the Common Pleas is waited for.

The reply of the Bishop of Durham to the address of the clergy of the Archdeaconry has been published. The Bishop says:

"I quite agree with them that Regeneration in and by Baptism is the doctrine of our Church, and I have no doubt of their continuing to teach it faithfully.

But I am bound, in candor, to acknowledge, that I cannot share their apprehensions as to the danger which the doctrine is likely to incur in consequence of the unadvised proceedings,—unadvised and mischievous, in whatever quarter they have originated.

"It may be a satisfaction to you and the subscribing clergy to learn that the question of some modification in the Court of Appeal has not been lost sight of, but that the Bishops are to meet upon the subject this very day." (April 22d.)

Meetings continue to be held in various parts of England. An address is in preparation to the Bishop of Peterborough, by the clergy and laity of the Archdeaconry of Northampton.

The annexed important declaration has been signed by forty-five tutors and lecturers in the University of Oxford:---

The following declaration was presented to the Vice-Chancellor this morning:---(May 2.)

"Whereas by the Statutes of the University of Oxford, all tutors are required to instruct the pupils committed to their charge, 'especially in the rudiments of religion and the articles of doctrine set forth in the Synod held at London in the year of our Lord 1562;' (Vid. Corpus Stat. Tit. iii. § 2);

"And whereas it is declared in the 8th of those articles that 'the three creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture,'---and it is an article of the Nicene Creed, 'I acknowledge one baptism for the remission of sins;'

"And whereas it is in the formularies of the church of England, amongst other passages containing and expressing the like doctrine, asserted of an infant 'lawfully' baptized, that 'this infant being born in original sin and in the wrath of God, is now, by the laver of regeneration in baptism received into the number of the children of God and heirs of everlasting life;' and the same doctrine is in express terms declared in the 'Catechism to be learnt by every person before he be brought to be confirmed by the Bishop, to wit, 'My baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven;'

"And whereas, notwithstanding these and other like clear, distinct, and explicit assertions of the faith of the Church of England, in common with the whole Church of Christ, principles of interpretation have recently been applied to the formularies of the church bearing upon the sacrament of baptism, by which opposite and even contradictory opinions may appear to be equally and indifferently tenable by ministers and other members of the Church of England, thereby endangering the one faith of Christ;

"We, the undersigned, tutors in the University, deeply persuaded of the extreme peril of all interpretations of our articles, creeds, and formularies which are at variance with, and evasive of their 'true, usual, literal meaning,' and desiring to secure ourselves, as instructors of youth in this University, from any suspicion of agreeing with or acquiescing in such interpretations, do solemnly declare that, in the discharge of the duties imposed on us by the above statutes, we teach and maintain, and, by the help of God, will continue to teach and maintain the remission of sins to all infants in and by the grace of holy baptism, and also the regeneration of the same universally, by that blessed sacrament, not only as a tolerated opinion, but as an essential doctrine of the Church of England, in common with the universal Church of Christ.---*Times, May 3d.*

We next give a Latitudinarian view of this question:

The Bishop of Worcester has addressed a reply to the Hon. and Rev G. Yorke, who had written to his lordship, complaining that an agitation on the subject was going on in Birmingham and other parts of the diocese. The Bishop gives the following reasons for stating there are no grounds for such agitation.

'By that judgment no point of doctrine was decided, or even called in question. Nothing more was determined than that the variance on the part of Mr. Gorham from the Articles and Formularies of our Liturgy, if any, was not such as to justify the Bishop of Exeter in refusing to institute him to a benefice to which he had been presented by the Crown and in justification of such a determination, it was proved that opinions similar to those professed by Mr. Gorham had been held by our early reformers, as well as by Usher, Carleton, Pearson, and other eminent divines, who had, nevertheless, been permitted to retain their preferments.

'When it is notorious that upon this abstruse subject of baptismal regeneration the Church is now divided into two opposite parties, would it not, I would ask, have been more discreet to have allowed the same latitude as to difference of opinion, which has hitherto been permitted, to have continued, and which would exclude neither party from the church, rather than by strict dogmatical definitions to drive one or the other of them into schism? By the judgment in the Gorham case no one's freedom of opinion was in any degree fettered. Those who believed that regeneration invariably accompanied baptism, as well as those who conceived that a prevenient act of grace was necessary in the case of infants for its fit reception, might still have performed their Saviour's works in their several spheres of usefulness, although they might not exactly concur in opinion upon an avowedly difficult subject.

'On these grounds I regret much that it has been thought necessary to create such an agitation upon this subject, not only in my own diocese, but in, I believe, nearly every diocese in the kingdom. Since, however, this has been done, it becomes certainly the duty of those who have been placed in authority to allay it as far as they can. With this view the Bishops have already held three meetings, which have been very numerously attended, and they are to meet again on Monday next, when probably some final result may be determined; but all their exertions will be in vain unless the clergy themselves can be persuaded to look upon those of their brethren, who may entertain different views from themselves upon certain abstruse points of doctrine, with the spirit of reconciliation and forbearance.

'I am, my dear Yorke, yours affectionately,

(Signed) 'H. WORCESTER.'

Guardian.

A bill is before the House of Lords relating to foreign chaplaincies. It has been announced officially that the Government intend to oppose it, as tending to an invasion of the Royal prerogative. In the meanwhile we find the following item in the Guardian relating to this subject.

The Paris correspondent of the Atlas writes:—Ever since the dispute between Lord Palmerston and the Bishop of London with regard to the right of appointing chaplains to the foreign embassies, his Lordship has menaced us with a chaplain of his own appointment—a threat at which we smiled out of courtesy to the sprightly and elegant joke we had deemed it to be. However to our great consternation, the news arrives in good earnest; the chaplain is appointed. He is a Scotchman; his name is Dowell. The information is so circumstantial that no doubt is left of its authenticity, and we are waiting in breathless suspense the arrival of the worthy chaplain, which will most assuredly be the cause of the most terrible discord which has ever assailed the Church of England on the Continent. The Rev. Mr. Chamier, who has bought and paid for the church built by the late Bishop Luscombe at his whole and sole expense, in the Rue d'Aguesseau, is *now commanded to give up that church for the use of the British Government at a shabby price named by its agents here*, which he of course refuses to do. Hence all kinds of mean attacks upon the legality of his tenure—all manner of paltry threats concerning a rival foundation—none of which however had power to move the sturdy soul of one whom neither cholera nor revolution could drive away, and who is determined to stand out manfully and abide by the decision of the law. Thus we have every prospect of becoming spectators of another struggle between Church and State, as is distinctly understood that the Bishop of London will not sanction the nomination made by Lord Palmerston, and Mr. Chamier cannot acknowledge any authority in one who bears not the Bishop's sanction. Poor Mr. Dowell will therefore cut a sorry figure on his arrival, for those who thus summon him here to preach will be at a loss to tell him where to assemble his congregation. The good old days of the ambassador's dining-room with its *beaufet*-altar are over and cannot be renewed, and the only vacant spot in the whole establishment, are the few rooms over the stables, which for very shame's sake cannot be resorted to.

MADEIRA.—The unhappy state of Church matters in this island seems to have received some new cause for excitement and discord. The Bishop of Bombay touched at Madeira on his voyage to his new See. On Sunday the 14th ult. he instituted some proceedings (we heard not what they were) which unhappily exasperated the existing differences of parties, and called forth a Protest from divers English Clergymen, which is to be transmitted to England forthwith, and a copy sent to every one of our Bishops. As soon as we are more fully informed of the facts, we shall give them to our readers.—*Eng. Churchman,*

☞ We have received our files by the Asia, a new Cunarder, arrived at Boston on Tuesday, at half past ten o'clock, after a passage of less than ten days!

The *Record* and its set loudly denounce the Bishop of London's bill for the new Court of Appeals. This is a good sign of its efficacy.

The Rev. Thomas Jackson, Principal of the Training College at Battersea, is to be the Bishop of the new See of Canterbury, New Zealand (as is said.)

Also the Rev. Isaac Hellmuth Professor of Hebrew Literature at Bishop's College, Lennoxville, is mentioned in connexion with the new See of Montreal.

France and Russia have taken umbrage at the settlement of the Greek question without their concurrence, and have withdrawn their ambassadors from London.

New Publications.

HISTORICAL VIEW OF THE LANGUAGES AND LITERATURE OF THE SCLAVIC NATIONS, with a sketch of their Popular Poetry,—By Talvi; with a Preface by Edward Robinson, D.D., L.L.D. New York; G. P. Putnam, 1850.

The Sclavic nations are now assuming a prominent attitude in Europe, and many sagacious minds predict great changes to arise from their influence. Russia is alleged to be meditating plans, sometimes openly, but more generally secretly, whereby she may re-unite all the Sclavonic branches under her own rule, and carry into execution her long cherished schemes of universal dominion. The history of these people, though well worth attention, is but little known to general readers, and we rejoice in the appearance of the work before us, as abounding both in interest and instruction. The authoress—Talvi is a *nom-de-plume*—has admirably executed her work; shows an accurate and thorough acquaintance with the ethnology, languages and literature of the several Sclavic tribes, and has given a very delightful and graphic account of their popular poetry. The translations are pleasing, and the peculiarities of the songs are skilfully brought out. A very important part of the volume is the sketch of the Church literature of the different nations, marking strongly the influence of Christianity upon them, and its gradual growth and progress. We would gladly devote more time, were it in our power to the examination of this deeply interesting and ably executed volume.

LETTERS OF A TRAVELLER, OR NOTES OF THINGS SEEN IN EUROPE AND AMERICA,—By William Cullen Bryant. New York: G. P. Putnam, 1850.

These letters were written at different periods during sixteen years; and very lively and agreeable they are. The sights of the old world are intermixed without order among sketches of the New; and the work is written in a natural, easy, and chaste style which marks the writer as a man of taste and refinement. The volume is particularly well printed.

THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE,—by Edward Gibbon, with Milman's Notes: Vol. 1, Pp. 590; Harpers, 1850.

This commences the astonishingly cheap reprint of the celebrated history of this enemy to Christianity. The extensive erudition, skillful arrangement and brilliant style of the author must always secure attentive readers; while the bitter hostility manifested, and gross misrepresentation employed in relation to the rise and propagation of the religion of Christ make it imperative to read it with extreme caution. Mr. Milman has attempted in his notes to render harmless the infidel declamations of Mr. Gibbon, but we have not examined them sufficiently at present to make an estimate of their true value. It is generally not the facts themselves, but the gloss put upon them, and the coloring given them by this crafty writer, which renders the work so dangerous to the ordinary reader. This tone and spirit are very difficult to neutralize by a commentator, as they pervade the whole work.

We have received from Mr. Putnam THE HISTORY OF THE POLK ADMINISTRATION, by Lucien B. Chase; a handsomely printed 8vo, which we have not yet had time to look into.

IS IT WELL?—IT IS WELL.—EZEKIEL'S VISION.—ONWARD!—WAYMARKS.—PAY THY VOWS.—RENUNCIATION.

Devotional and practical treatises by the late Rev. Dr. Bedell, and edited by his son, have been republished in a beautiful miniature form, neatly bound in muslin, with gilt edges, by Messrs. Stanford & Swords.

The MERCERSBURG REVIEW for May contains the following articles:—1. *The Anabaptists in Switzerland*, from the unpublished history of the Reformed Church, by the late Dr. Mayer, affording much insight into their fanatical proceedings in the earlier part of the Reformation; 2. NOEL ON BAPTISM,—not only a thorough exposure of the errors and fallacies of that trashy book, but a profound examination of the doctrine of the Sacraments, and especially of Baptism as a means of grace, and an able assertion of the lawfulness and necessity of Infant Baptism as flowing from the doctrine of the Incarnation; 3. The Old Palatinate Liturgy of 1563. 4. *Ovidius Naso Redivivus*, playful, with much good taste and poetical spirit; 5. *Public Worship*, a translation of the 1st and 2d chapters of Professor Ebrard's *Reformirter Kirchenbuch*, or Liturgies of the Continental Reformed Church: and lastly, an answer by Dr. Nevin to Mr. Brownson's reply in the April number of his *Review*, which enters into some abstruse metaphysical enquiries, and shows that the combatants are intellectually worthy of each others notice.

The QUARTERLY REVIEW, reprinted by Messrs. L. Scott & Co., contains—1. A Review of the works of Leopardi and a sketch of his life—a melancholy example of perverted genius and morbid sensibility. 2. *Ranke's House of Brandenburg* during the 17th and 18th centuries, an instructive article on that portion of history; the author's fidelity and judgment are duly commended, while his defectiveness in the picturesque and energetic is pointed out. 3. *Queen's College, London.* 4. *Grote's History of Greece* Vols. III—VIII—a very able and interesting notice of that excellent work, and a skilful *resume* of Grecian history during the period from the battle of Marathon to the siege of Syracuse. 5. *Urquhart's Pillars of Hercules*, a review of the *slashing* order. 6. *Facts in Figures*,—an examination of a blundering pamphlet on the subject. 7. *Diary of a Dutiful Son.* 8. *Cunningham's Hand-Book for London.* 9. An examination of *Lord Clarendon's* speech and defence in the House of Lords. 10. *Baxter's Impressions of Central and Southern Europe.* 11. *Escape of Louis Philippe*, in which M. Lamartine's history is rather sharply dealt with.

THE FARMER'S GUIDE, No. 3., has been published by the same firm. This valuable work of Mr. Stephens has met with general commendation from those best entitled to pronounce on its merits. The present number treats of many important subjects, *Winter Weather, Ploughs and Ploughing, &c.*, which are dilated on with great thoroughness and judgment as far as we understand the subject.

The 10th number of Messrs. Appleton's DICTIONARY OF ENGINEERING AND MECHANICS has appeared. Among the more prominent items are *Electric Light, Electro-Metallurgy, Electro-Motive Engine, Elevators, Elliptograph*, and *Details of Engines*—the *Pumping Engine*. As usual, there is a large number of well executed illustrations.

The 16th number of the Boston edition of SHAKSPEARE, published by Messrs. Phillips, Sampson & Co., contains *Macbeth*, with a fearful portrait of the *Lady* of that name.

Sabbath School Gems is the title of a neatly executed little volume of music and poetry, for the use of Sunday Schools, by J. and A. Cruikshank. New York; A. S. Barnes & Co. Publishers.

Wilson's Guide to the North River is a convenient pocket volume for travellers, with description of the cities, towns and villages on its banks. with the necessary maps, &c. It appears at an appropriate time, and will doubtless receive due patronage, being the 8th edition.

Atheism among the People, by Lamartine, Boston, Phillips, Sampson & Co.—is a fervid and eloquent description of the fearful impiety and materialism now prevalent among the French masses, and the necessity of believing in God, if they would be happy, and establish the Republic on a solid basis.—

Trust in God is the title of a Sermon preached at the Consecration of the Bishop of Mississippi, by the Bishop of Tennessee. The necessity of a simple dependence upon God in the work to which he calls his ministers is powerfully and strikingly depicted.

A Record of Christ Church, New Brunswick, N. J., by the Rev. Alfred Stubbs, Rector of the Parish. New York: Daniel Dana, Jr., 20 John St.

This narrative has been compiled in accordance with a Resolution of the Convention of the Diocese passed in 1846, and is comprehensively and neatly executed. The Records before 1790 are not preserved among the papers of the Parish, and recourse has been had to the proceedings of the venerable Society for the Propagation of the Gospel. The Church was erected about 1745, and among its Rectors we find the honored names of Seabury, Beach, Hobart and Croes. Dr. Ogilby also rendered gratuitous services as its Rector during his connection with Rutgers College as Professor of Languages. We wish that the Rectors of other ancient parishes would follow the example of Mr. Stubbs, for such memorials will prove highly useful to the future historian of the Church in this country.

Lectures before the Huntington Library Association, by Rev. F. W. Shelton, Minister of St. John's Church, Huntington, L. I. 1850. (A few copies may be obtained at 20 John St.)

This pamphlet should have been noticed some three weeks since: our apology must be the press of other matter and the heap of pamphlets already on our table, which completely shut out our unpretending friend from sight. The first Lecture, on the *Gold Mania*, is as racy and entertaining as one could wish, while amid the sportiveness and wit resplendent on every page, there is a solid substratum of seriousness and high and holy thought which is admirably adapted to produce nobler desires and worthier aspirations than the quest of mere earthly treasures. Some of the most famous *bubbles*, as the South-Sea scheme, the Land speculations of '35 and '36, and the *Morus Multicaulis* humbug, are depicted in an *indescribable* manner—Get the book and read for yourselves, good readers! The second, *on the Use and Abuse of Reason*, is of a loftier and graver cast, as becomes the subject, but beautifully written, and abounding in passages of briliant diction and splendid imagery. The use of Reason in science and morals is ably delineated, and the comparative failure of her efforts in the latter branch is philosophically analysed, and with a vein of keen satire withal. In considering the abuse of Reason, when entering on subjects beyond her reach and province, the necessity of subjection to Faith is very pointedly and orthodoxedly insisted on; and there are some sensible remarks on the conduct of religious controversies, which do the author great credit.

Tea and the Tea Trade, by Gideon Nye Jr. of Boston, is a very useful pamphlet on the subject.—It consists of three articles, written for the January, February and May numbers of *Hunt's Merchants Magazine*. The first contrasts the traffic in tea and opium, and describes the injurious effects of the latter; objects to the heavy duty on tea in England, and shows the value of the herb in promoting health and domestic comfort, in a strain that would have delighted Samuel Johnson. The 2d and 3d parts are occupied with various statistics relating to the trade, and are very elaborately and carefully drawn up.

An Introduction to the Water Cure by Thomas L. Nichols, M.D., (Fowler & Wells, New York,) sets forth the advantages of that system over all others, whether regular or irregular, with mnch brevity and confidence, and gives much information in a small space.

Messrs. Appleton have republished an excellent tract against Profane Dealing with Holy Matrimony, by the Rev. John Keble, written with great power of argument, clearness of style, purity and loftiness of thought. It is edited by the Rev. Henry McVickar who has prefixed a short and pithy preface. In our opinion it very clearly demonstrates the unlawfulness of the marriages against which it is directed both from the voice of Scripture and the law and sense of the Church Catholic, and we hope it will be widely read and *studied*.

A few words on the Gorham Case by a Layman, Philadelphia, is a spirited and able production of one who is fully alive to the importance of the case; though we think he is in some respects inclined to over-state the authority of the Judicial Committee, and attribute too much weight to the Royal supremacy. Some of the highest names in the English Church differ very widely from Mr. Maskell's gloomy view and sweeping statements; and his more than suspected predilections for the Romish Communion make the utmost necessary caution in receiving his opinions. The pamphlet may be obtained of Stanford & Swords.

We have received David Copperfield P. 13 from Mr. Putnam and Dicken's Household Words, No. 7. Littell's Living Age, Nos. 314 and 315; The Sailor's Magazine, The Mother's Magazine. and the Christian Parlor Magazine for June, with a very striking engraving of the lamented and honored Wordsworth. With Graham's Magazine for June, which as usual is handsomely illustrated, we have received a beautiful engraving of *Jenny Lind* which is to form the leading attraction of the July number. We suppose our readers will be glad to obtain it, and give them due warning that they may not be disappointed. Apply to Messrs. Dewitt & Davenport in this city.

Some other pamphlets are still on hand, and we shall notice them as early as possible, also, some books which have been just received.

Domestic Intelligence.

Maine.—Sunday after Ascension, May 12th, Bishop Burgess confirmed 3 persons in St. John's Church, Dresden.

On Wednesday and Thursday, May 15th and 16th, the Diocesan Board of Missions met at Trinity Ch., Saco. The Bishop and Rev. Messrs. Pratt, Gardiner, Murray, Croswell and Slattery were present.

On the afternoon of Whitsunday, May 19th, the Bishop confirmed 10 persons at Christ Church, Gardiner.—*Christian Witness—abridged.*

Massachusetts—*Convention.*—We give a brief account of the proceedings abridged from the *Christian Witness.*

The sermon on the opening was delivered by the Rev. Joseph R. Clinch, Rector of St. Matthew's Ch., South Boston.

On Wednesday afternoon, the Bishop delivered his annual address. The summary of his services is as follows:

Confirmed since the last Convention, 332 persons: *Consecrated* 3 churches,—St. Mary's, Dorchester; Christ Church, Waltham; and Grace Church, Medford: laid the corner stone of one church: ordained *two* priests.—Rev. Thomas R. Pynchon, and Rev. Lewis Green; and four parishes have been organized.

There are *seven* candidates for orders.

The resolutions for a change in the Missionary organization of the Diocese, laid over from the last Convention, were considered and indefinitely postponed.

On Thursday morning the Rev. John Waurt offered a resolution instructing the delegates of the Diocese to the next General Convention to propose a substitute for the present Canon 38, of 1832, which was passed. It provides that on receiving notice of renunciation of the ministry, the Bishop shall communicate the same to the Standing Committee of his Diocese, who shall consider the same after one month and within three months from receiving the same; and the renunciation may be withdrawn by the maker at any time previous to its consideration by the Standing Committee. Should it not be withdrawn, and a majority of the Standing Committee consent, the Bishop shall proceed to record the displacement as now provided.

Mr. Woart stated with much force, the evils arising from the present mode of hasty action required by the Canon. Also that this was merely a suggestion which would, when proposed at the General Convention, pass under the consideration of the Committee of Canons.

Trinity Church, Holyoke was admitted into union with the Convention.

After *two* ballots the following were elected delegates to the next General Convention:

Rev. Dr. Vinton, Rev. Messrs. D. L. B. Goodwin, G. M. Randall and Samuel B. Babcock. Messrs. William Appleton, E. A. Newton, G. M. Dexter, and E. S. Rand.

The following were elected the Standing Committee:

Rev. Dr. Vinton, Rev. G. M. Randall, Rev. John Woart, Messrs. G. M. Dexter, W. R. Lee, and O. Daniell.

After considerable discussion the lay delegates from Trinity Church, Bridgewater, certified to by G. L. Edson, were admitted.

Much other ordinary business was transacted, and then the Convention adjourned to the third Tuesday in May next.

Convention Week.

Monday Evening.—Divine service was held in the Church of the Messiah on Monday evening last, Evening Prayer was read by the Rev. John West. The Preface to the Confirmation Service was read by the Rector, the Rev. George M. Randall, and the Rt. Rev. Bishop Eastburn administered the Apostolic Rite of Confirmation to eleven persons, making, with six confirmed in December last, seventeen, during the past year.

The Bishop delivered a very happy and effective address, to the candidates, which, we trust, with the divine blessing, may prove profitable, both to them and to the large congregation, who listened to it, with the deepest attention.

Seamen's Mission.

On Tuesday evening there was divine service in St. Paul's Church, on which occasion Evening Prayer was read by the Rev. Dr. Vinton, assisted by the Rev. Mr. Robinson, who read the Lessons. The Rt. Rev. Bishop Burgess, of the Diocese of Maine, preached a sermon in behalf of the cause of Missions to seamen, which was listened to with deep interest and delight by a large audience. We will not do this sermon the injustice of giving a meagre analysis, which would be all that our limits would allow us to do, but will content ourself with saying that it was one of the most finished, interesting and instructive sermons that we have ever listened to, in behalf of the cause of that branch of the Missionary operations of the Church, which seeks to promote the spiritual and eternal welfare of the sailor. We hope that it may be hereafter read to the profit of those who had not the privilege of hearing it. We were glad to notice that the attendance was much larger than usual, and we hope that this is but the beginning of the developement of a better state of feeling on the part of Churchmen in this city, as to their duties and their privileges in respect to the great Missionary enterprises which are now engaging the attention of the Church, of which none more truly demand their sympathies, their charities and their prayers, than the Mission for Seamen. The services of the evening were closed by collects and the benediction by the Rt. Rev. Bishop Eastburn.

Consecration at Medford.

Grace Church, Medford, was consecrated to the worship of Almighty God, by the Rt. Rev. Manton Eastburn, Bishop of the Diocese, on Saturday, the 11th instant. The Request for Consecration was read by the Rector; the Sentence of Consecration was read by Rev T. R. Lambert, Chaplain U. S. N., station at Charlestown; Morning Prayer by Rev. P. H. Greenleaf, Rector of St. John's Charlestown, assisted in the Lessons by Rev. M. P. Stickney, rector of St. Peter's, Cambridgeport; the Ante-Communion Service by the Bishop, assisted in the Epistle by Rev. N. Hoppin, Rector of Christ Church, Cambridge. There were also present the Rev. Messrs. Chase, Mason, Porter, Bartlett, Allen, Leach, Randall, Robinson, Withington, Fales, Clinch, Patterson, Snow. The sermon upon the occasion was preached by the Bishop, and was listened to with great attention by a large congregation.

Confirmation.

On the afternoon of Sunday, the 12th inst., the Bishop again preached in Grace Church, and administered the rite of confirmation to seven persons.

Christian Witness.

Rhode Island—*Episcopal Acts in the Month of May.*—May 1. St. Philip and St. James' Day. The Bishop preached in St. Philip's Church, Crompton, and administered the Rite of Confirmation to four persons, accompanied by an Address. Evening Prayer by the Rev. Messrs. Eames and Henshaw. The Preface was read by the Rev. G. W. Chevers, Deacon.

May 2. The Bishop preached in the chapel at Phenix, and also baptized a child.

May 6. In St. Luke's Church, East Greenwich, Evening Prayer was said by the Rev. Daniel Henshaw, assisted in the Lessons by the Rev. L. Burge. Two persons were confirmed. The Preface was read by the Rev. S. A. Crane, Rector of the Parish; sermon and address by the Bishop.

May 7. The Bishop visited Ascension Church, Wakefield, and preached. Evening Prayer by the Rev. D. Henshaw. This parish is still without a Rector.

May 8. The Bishop preached in St. Paul's Church, Wickford, North Kingston, in the evening.

May 9. *Ascension Day*, in St. Paul's Church, Wickford, North Kingston, Morning Prayer was said by the Rector, the Rev. D. Henshaw, who also catechised the children; after which, they were examined by the Bishop, who made a brief address, suitable to the day and the occasion.

At half-past seven, P.M., in the same church, six persons were confirmed. Sermon and address by the Bishop.

May 10. The Bishop preached in Christ Church, Westerly, and confirmed seven persons. Evening Prayer was read by the Rev. Messrs. Hallam and Willey, of the Diocese of Connecticut, and the Preface by the Rev. T. H. Vail, Rector of the Parish.

May 12. *Sunday after Ascension*, at half-past ten o'clock, A.M., nine persons were confirmed in Trinity Church, Newport, and one person, on account of sickness, was confirmed in private.

At 3 o'clock, P.M., ten persons were confirmed in Zion Church, Newport, and an infant was baptized by the Bishop. Morning Prayer was said by the Rev. D. R. Brewer, and Evening Prayer by the Rev. B. Watson, Rectors of the respective parishes. Sermons and addresses by the Bishop.

May 13. Monday, 3 o'clock, P.M., the Bishop preached, and baptized two children in St. Matthew's Church, Jamestown. Evening Prayer by the Rev. J. H. Carpenter; the Rev. B. Watson, and the Rev. George Anthony, Deacon, were also present.

May 14. Tuesday The Bishop preached, and confirmed one person in the chapel of the Holy Cross, Middletown. He also administered private baptism to a sick child. At the public service, Evening Prayer was said by the Rev. T. L. Randolph, and the Preface was read by the Rev. Hobart Williams, Missionary at this station. The Rev. D. C. Millett was also present.

May 16. Thursday, at half-past ten A.M., the Bishop preached in St. Mary's Church, Portsmouth. Morning Prayer was said by the Rev. Daniel C. Millett. At 3 o'clock, P.M., three persons were confirmed in St. Paul's Church, Portsmouth. Evening Prayer by the Rev. Messrs. Millett and Williams; the Preface was read by the Rev. T. L. Randolph, Rector of the Parish. The Bishop delivered a sermon and address.

May 19. Whitsunday, at half-past ten o'clock, A.M., eight persons were confirmed in Grace Church, Providence

At half-past 7 o'clock, P.M., in St. Stephen's Ch., Providence, four persons were confirmed. The Rev. F. Peck read Evening Prayer; the Preface was read by the Rev. J. H. Eames, Rector of the Parish. Sermon and address by the Bishop.

May 20. Monday, in Whitsun-week, at 3 o'clock, P.M., the Bishop preached in St. Peter's Church, Johnston, confirmed four persons, and baptized the Rector's infant son. Evening Prayer was said by the Rev. S. Penny, Jr., the Preface was read by the Rev. W. S. Child, Rector of the parish, and the condidates were addressed by the Bishop. *Ibid.*

Western New York.—On Tuesday, May 7th Bishop DeLancey visited St. Thomas' Church, Hamilton, preached and also confirmed *three* persons. The parish has purchased a neat and commodious parsonage, next o the Church. In the afternoon of the same day, services were held in the Methodist Chapel at Earlville, and the Bishop preached.

On the 8th, in Christ Church, Sherburne, the Rev. Dr. Wilson, the Rector, administered the Sacrament of Baptism to an adult, and also read the confirmation preface. The Bishop preached, confirmed *thirteen* persons, (including one confirmed in private,) and administered the Holy Communion. The interior of the Church has been neatly painted.

On the 9th, Ascension Day, services were held in St. Andrew's Church, New Berlin. The Bishop preached and confirmed *eleven* persons.

On the 10th, in Emanuel Church, Norwich, the Bishop baptised one adult, preached and confirmed *two* persons.

On the 11th, the Bishop visited Christ Church, Guilford, preached, and confirmed *eighteen* persons. This Church edifice has been greatly improved of late by the zeal and liberality of the congregation, and the activity and energy of the Missionary.

On Sunday, May 12th, in the morning, the Bishop visited St. Paul's Church, Oxford, and the Bishop preached, and confirmed *five* persons.

In the afternoon of the same day, the Bishop officiated in Zion Church, Greene, where the Bishop preached, and confirmed *seven* persons. Full congregations attended these services.

On Tuesday, the 14th, Bishop De Lancey visited St. Peter's Church, Bainbridge. Morning prayers were read by the Rev. Mr. Adams, of Unadilla, in the Diocese of New York, assisted by the Rev. Mr. Palmer, of Harpersville, who read the lessons. The confirmation preface was read by the Rev. Mr. Foote, the Minister of the parish. The Bishop preached and confirmed *sixteen* persons, and afterwards one in private, in all *seventeen*. He also administered the Holy Communion to a sick person in private.

On the 15th, services were held in St. Luke's Church, Harpersville, Broome county, Morning prayers were read by Rev. Mr. Foote, and the confirmation preface by the Rev. Mr. Palmer, Deacon, Missionary of the station. The bishop preached and confirmed eighteen persons, (including one from St. Peter's Church, Bainbridge, and one from St. Louis, Missouri,) and delivered an address. The Rev. Mr. Huntington, of Harpersville, was also present.

On the 16th, the Bishop preached in the Presbyterian house of worship, at Windsor. Morning prayers were read by the Rev. Mr. Palmer, Missionary of the station. The Rev. Mr. Huntington also was present.

On the 19th, Whitsunday, the Bishop preached in Trinity Church, Geneva, and administered the Holy Communion. Prayers were read by the Rector, the Rev. Mr. Bissell, who with the Rev. Dr. Hale and the Rev. Dr. Wilson, of Geneva College, assisted in the Holy Communion.

A summary of the confirmations on this visitation, will be as follows:

St. James's	Church,	Syracuse,	3
St. Paul's	"	"	17
St. Thomas'	"	Hamilton,	3
Christ	"	Sherburne,	13
St. Andrew's	"	New Berlin,	11
Emmanuel	"	Norwich,	2
Christ	"	Guilford,	18
St. Paul's	"	Oxford,	5
Zion	"	Greene,	7
St Peter's	"	Bainbridge,	17
St. Luke's	"	Harpersville	18
Total,			114

Gospel Messenger,

New Jersey,—On Monday, 20th May, (Monday in Whitsun week,) in St. Paul's Church, Camden, the Rev. Mr. Merrick, of the Diocese of Pennsylvania, read evening prayers, and the Bishop preached, and confirmed five persons, the Rector elect, the Rev. Mr. Lybrand, reading the preface in the confirmation service.

Pennsylvania.—We give the following abridgement of the doings of the *Convention* of this Diocese from the *Banner of the Cross*.

The Diocesan Convention of Pennsylvania assembled in St. Andrew's Church on the afternoon of Tuesday in Whitsun-Week. Eighty-nine clergymen answered to their names. There were lay delegates from seventy-six parishes. G. M. Wharton, Esq., was unanimously re-elected Secretary, and Rev. Wm. H. Odenheimer Assistant Secretary.

Wednesday.—The Convention assembled at ten o'clock for divine service. After Morning Prayer offered by the Rev. Dr. Flint, the Lessons being read by the Rev. Mr. Hopkins, the Bishop delivered his second Charge.

The subject of the Charge was "The Proper Method, Manner and Object of Ministerial Study." This subject was to be considered so as to answer three questions, *How—What—Why* ministers are to study?

The first question was only answered at the present time. And in the clear and full response give by the Bishop, it was shown that we are to study, 1, Earnestly, 2. Comprehensively, 3. Candidly, 4. In in reverent spirit. 5. In a free and manly spirit, 6. Progressively. The Charge will be published in our paper next week.

After the Charge, the Rev, De Witt Clinton Bylesby, and the Rev. F. I. Warner, Deacons, were admitted to the Holy Order of the Priesthood. The candidates were presented by the Rev. Dr. Stevens, the Rev. Dr. Bull reading the Decalogue, Mr. Odenheimer the Epistle and Gospel and the Prayer for Christ's Church Militant, the Rev. Drs. Bull and Stevens and Mr. Odenheimer uniting in the imposition of hands, and assisting the Bishop in the administration of the Holy Communion.

After services the Convention was called to order and the Bishop read his Annual Address.

The Bishop had officiated in 111 Parishes during the year, preached 150 sermons, baptiesd 12 infants and 1 adult, solemnized 12 marriages, attended 86 confirmations, at which 826 persons were confirmed; attended 14 ordinations, in which 5 candidates were for the Diaconate and 9 for the Priesthood; consecrated 5 churches, laid 3 corner stones. 11 clergymen were admitted into the diocese, with letters of dismissal from other Dioceses, and 12 received letters of dismissal from this Diocese, intending to repair to other Dioceses. The Address further stated some facts which appeared to be cheering and satisfactory.

Afternoon Session.—The Secretary of the standing Committee presented the report of the Treasurer of the Episcopal and Convention Funds, and also the Charters of St. Andrew's Church, Clearfield, and St. Philip's Church, Summit Hill. The latter were referred to the Committee on Charters, and being duly examined, were found correct, and the Churches admitted. The Standing Committee also reported that the Church of the Messiah, Southwark, and Trinity Church, Orangeville, Columbia County, not having reported or sent delegates to the Convention, or employed a Missionary, they be no longer considered in union with this Convention.

On the first ballot, the Rev. Drs. Howe and Vaughan, and Mr. E. C. Biddle were elected on the Standing Committee. Convention adjourned.

Thursday.—At ten o'clock the order of the day was resumed. After two ballotings for members of the Standing Commmittee and no elections being made, on motion, it was resolved, that the ballotings for Standing Committee be discontinued. Accordingly the present Standing Committee continue in office for another year.

On motion, the election for delegates to the General Convention was commenced.

On the first ballot the *Rev. Dr. Howe* of the clergy, and *Judge Conyngham* and *Mr. Herman Cope* of the laity, were elected, having a majority of both orders.

The Convention then proceeded to a second ballot for the remaining delegates to the General Convention.

On motion of Rev. Dr. Ducachet,

Resolved, That as the House of Bishops, and that of the Clerical and Lay Deputies, in the Convention of the year 1847, passed a resolntion to this effect, "That it be, and hereby is earnestly recommended to the members of the Church in the several dioceses to aid in carrying on the important work in which the Rev. historiographer has been long engaged (while serving the Church without any stipend whatever, at a great expense of time and money on his part, to its great credit and advantage,) by giving to him or his agents their subscriptions, as well for the introductory volume, which has already appeared, as for the forthcoming volume or volumes of his history"—this Convention entreats the members of the Church in this diocese to comply with this earnest recommendation of our highest ecclesiastical council, and that the more especially as Dr. Jarvis has recently made an appeal to the Church for aid to publish the first volume of his history, which is now ready for the press.

The tellers reported that the Rev. Dr. Stevens of the clergy, and Judge Stroud of the laity were elected.

On motion, adjourned.

Afternoon Session.—Convention met at five o'clock. After the reading of the minutes the Convention proceeded to ballot for the remaining three delegates to the General Convention.

During the absence of the tellers, Mr. Wharton made a report from a majority of the Committee against the application of the Church of St. Thomas for admission to the Convention.

The Rev. Mr. Montgomery made an opposite report from a minority of the Committee.

After the two Reports the question was taken without debate, the vote being by orders on the resolution of a majority of the Committee. This resolution deciding not to admit St. Thomas' Church, was carried by the following vote. Clergy, Ayes, 44. Nays, 42. Laity, Ayes, 50. Nays, 17. One Church being divided.

Tellers reported that the Rev. Drs. Bowman and Bull on the part of the clergy had been elected.

(We make up the rest from the *Philadelphia Bulletin*.

On *Friday Morning*, Mr. G. M. Wharton was elected a delegate to the General Convention.

The whole ticket stands as follows—Rev. Drs. Howe, Stevens, Bowman and Bull—Hon. J. M. Conyngham, H. Cope, Hon. Geo. M. Stroud, and Geo. M. Wharton.

The following resolutions were offered by the Rev. Dr. Suddards.

Resolved, That the Clerical and lay deputies from this Diocese to the General Convention, be instructed to propose to that body such an amendment or amendments to the constitution of the Protestant Episcopal Church of the United States of America, as will secure an equitable representation of the respective Dioceses, in proportion to the clergy canonically resident therein.

This gave rise to an animated debate, in which the resolution was supported by Dr. Suddards and Dr. Coleman. Mr. J. S. Smith, though not opposed to the spirit of the resolution, thought that action on so important a subject ought not to be too hasty. Mr. S. moved as an amendment that the resolution be postponed for the consideration of the next Convention. This amendment was adopted.

Dr. Howe moved that the following resolution, which had been proposed by Dr. Upfold, and accepted in the Convention of 1849, be received:—

Resolved, That no clergyman shall be entitled to a seat in this Convention on the grounds of inability to discharge the duties of a parish on account of impaired health, until such clergyman shall have presented to the ecclesiastical authority a certificate from a physician stating the fact, and the nature and probable continuance of the disease with which he is afflicted.

The motion gave rise to an animated debate.

Mr. J. S. Smith moved an amendment, which Dr. Howe accepted.

Dr. Boyd offered as a substitute, a resolution to rescind the above resolution of 1849, which was carried by ayes, 53. noes, 49.

The following resolution was then moved by Mr. Jas. S. Smith, which, it will be seen, is a modification of Dr. Upfold's in 1849.

Resolved, That no clergyman shall be entitled to a seat in any Convention, on the ground of inability to discharge the duties of a parish on account of impaired health, unless such clergymen shall have previously to each Convention satisfied the ecclesiastical authority of the fact, and the nature and probable continuance of the disease.

The resolution was adopted, and the Convention adjourned to 5 P. M.

Afternoon Session.—At 5 o'clock; P. M., the Convention re-assembled.

Col. Hendrick B. Wright offered the following resolution:

Whereas certain resolutions were passed at the last annual convention of this diocese relative to the removal by the House of Bishops of the disabilities imposed by that body on the Right Rev. H. U. Onderdonk, which may be calculated to create a wrong impression as to the sense of the convention, as well as the true state of feeling throughout the diocese—therefore

Resolved, That this convention do not desire to express any opinion as to the merits of the question, nor design that said resolutions shall in any manner be regarded as resolutions of instruction to the Rt. Rev. Bishop of this diocese, as to the course he should pursue in the House of Bishops: but that they, the clergy and lay members of this convention, respectfully leave the matter to the tribunal having jurisdiction, without expressing an opinion, feeling confident that, in its decision, ample justice will be done, as well to the church as the Rt. Rev. gentleman in question.

On this resolution a brief but spirited debate ensued, and finally the subject was laid upon the table by a vote, by orders, as follows: Clergy, ayes, 50, noes 15; laity, ayes 34. noes 8.

The committee who had been directed to ascertain the number of trustees of the Theological Seminary this Convention is entitled to choosen, &c., made a report, in which it was stated that there were several vacancies. On motion, the Bishop was authorised to fill the same by appointment.

On motion of Rev. Mr. Harris, a committee of five consisting of Rev. Messrs. Harris, Ducachet, and Hare, and Judge Stroud and G. M. Wharton were appointed to free the constitution, revised regulations and canons from contradictions therein.

The Bishop then nominated Rev. Drs. Carmichael and Clemson, and Messrs. Goddard and Alex. Brown to fill the vacancies in the board of trustees of the Theological Seminary. On motion, these, with the rest of the former board of trustees, were appointed as the new board, and the concurrence of the General Convention was requested therein.

On motion of Rev. Dr. Duchachet the election of a treasurer of the Episcopal fund was dispensed with. The former treasurer will thus hold over.

A resolution of thanks to the vestry of St. Andrews Church for the use of the same, etc, was offered and unanimously agreed to.

The minutes were then read, amended and approved and after the usual religious exercises the Convention adjourned *sine die*.

Virginia.—*Convention.*—We abstract the proceedings as given in the *Southern Churchman*.

Wednesday, May 15th.—73 of the Clergy and 64 Lay Delegates attended the meeting.

Thursday.—The Reports of Messrs. Meade and Johns, were read. Summary of the latter: "It gives the particulars of the consecration of four Churches; the admission of two Deacons to Priest's orders—Rev. R. P. Johnson and Rev. Theodore S. Rumney; about 120 persons confirmed, and 65 Sermons and Addresses preached."

Friday.—The following canon came up for consideration, having been laid over from the last Convention:—

"*Offenders to be admonished or repelled from the Lord's Table.*"—"Any member of the Church, being a communicant thereof, conducting himself or herself in a manner unworthy of a Christian, ought to be admonished or repelled from the Lord's Table, by the minister of the Parish or Church, according to the rubric; and gaming, attendance on horse racing and theatrical amusements, witnessing immodest and licentious exhibitions or shows, attending public balls, the habitual neglect of public worship, *or denial of the doctrines of the gospel, as generally set forth in the authorized Standards of the Church*, are offences for which discipline should be exercised. This enumeration, however, shall not be construed to include all the subjects of discipline in the Church, and in cases where it may be deemed expedient by the minister, or may be requested by the accused, the Churchwardens, or either of them, if communicants, shall be summoned to assist the minister in ascertaining the facts of the case: *provided*, that, if such warden or wardens shall fail to refuse to act within ten days, the minister shall proceed to act under the rubrics of this Church."

The whole of the morning and afternoon sessions were occupied by a very able and animated discussion on this Canon. It was finally passed by the following vote of the clergy and laity; voting by orders:—

Clergy: Ayes, 50; noes, 14.
Laity: Ayes, 44; noes, 14.

Saturday.—Delegates to general Covention, elected. Rev. Drs. Sparrow, Jones, McGuire, and Rev. C. M. Andrews.

Messrs. Hugh W. Sheffey, Philip Williams, Tazewell Taylor, Geo. W. Summers.

The Report of the Committee on the state of the Church, was read: 528 communicants have been added during the past year; 326 have removed or died. Amount of contributions to religious objects, $28,584.

Resolutions were passed, recommending the friends of the Church to aid the Female Institute at Staunton; commending the subject of African Colonization, and recommending collections therefor, about the 4th of July; and recommending *William and Mary College* to the patronage of the Church.

The following Standing Committee was elected: Rev. Dr. Sparrow, Rev. C. B. Dana, Rev. Jas. T. Johnston; Dr. Orlando Fairfax, John Hooff, and Cassius F. Lee, Esqs.

The next Convention meets at Staunton. Adjourned on Saturday evening.

Confirmations.—On Whitsunday, in Christ Church, Alexandria, Bishop Johns confirmed 5 persons.—*S. Churchman.*

Illinois.—*Ordination.*—On yesterday, being the Sunday after Ascension, an ordination was held at the Chapel of Jubilee College, when the Rev. J. S. Chamberlaine, Deacon, of this Diocese, was admitted to the holy order of the Priesthood, by Bishop Chase.

Morning prayer was read by the Rev. Charles Dresser, of Springfield, and a most excellent and appropriate Sermon was preached by Rev. E. B. Kellog, of Metamora.

The Bishop said the Litany and the Ante-Communion service, and commenced the administration of the Holy Communion, in which he was assisted and succeeded by Rev. Messrs. Kellogg and Dresser.

The Rev. Mr. Dresser presented the candidate, and the Rev. Samuel Chase, together with the two priests above named, united with the Bishop in the imposition of hands.

There were also present the Rev. J. Mayo, Priest, and the Rev. J. L. Johnson, and the Rev. P. Chase, Jr., Deacons.

Kickapoo, Illinois,
May 13, 1850.
R. F. S.

We thank our Correspondent for his obliging information, and shall be happy to hear from him, whenever it is convenient.

CLERICAL CHANGES.

Rev. Dudley A. Tyng, from Trinity Church, Columbus, Ohio, to St. Andrew's Parish, Charlestown, Jefferson Co., Virginia.

The Rev. William G. Jackson (*not Clarkson*) has been invited to the Rectorship of St. John's Parish, Washington Co.—vacant by the removal of the Rev. Mr. Lyman to Pittsburgh.

We ask attention to the introductory chapter to Dr. Jarvis's new volume of Church History on our first page. It will give some idea of the great importance of the work, and we hope to induce many of our readers to transmit their names without delay.

To Correspondents.

"R," and "A Daughter of the Church," in our next. Also the Proceedings of the Ecclesiological Society, and the Mississippi Convention.

Married.

On 22d instant, at the residence of Robert Tyler, Esq., Bristol, Penn., by the Rev. E. R. T. Cook, George C. Thorburn, of Astoria, L. I., to Virginia, youngest daughter of the late Thos. A. Cooper, Esq.

Died.

On the 15th of May, Hannah, B., youngest daughter of the late John Pray.

Notices.

CHURCH OF THE CRUCIFIXION,

University Place, between the University and Eighth st.
Rev. J. F. Schroeder, D. D., Rector.

Course of Sunday evening Lectures, on the Reformers of the Church of England.

Lect. IV, (on Sunday, June 2d,) *The Life and Martyrdom of Ridley.*

Service at 7 P.M.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular meeting of the Committee will be held on Monday, June 3, at 8 P.M., in the Sunday School Room of St. Paul's Chapel. Members of the Society are invited to attend.

BURLINGTON COLLEGE.

May, 1850.—The success of the first application of the Students of Burlington College, in behalf of the Chapel of the Holy Child Jesus, has been such, as to warrant its renewal. The present amount of Subscriptions is $2,000.

They respectfully request the early attention of their friends, in furtherance of this object. Subscriptions may be forwarded to HOBART CHETWOOD,
Bursar, Burlington Col.

Burlington, New Jersey.

For the College Classes and the Sixth Form,
GEORGE HOBART DOANE,
Chairman, &c.
GEORGE HENRY CLAY, *Sec.*, &c. 3t.

DONATION PARTY.

The friends of the Rev. Ralph Hoyt, Rector of the Free Church of the Good Shepherd, will hold a Donation Visiting Party, on the afternoons and evenings of Tuesday and Wednesday, 4th and 5th June, at the residence of Mr. A. Hoyt, 154 West 23d st. between 7th and 8th avenue. The readers of the Churchman, are reminded that Mr. Hoyt has labored for years in this little city mission, with untiring fidelity and self-denial, supporting his family on the contributions of a very poor congregation, and a small allowance from Trinity Church. It is hoped that the friends of free churches, and admirers of the genius of the author of "Life and Landscape," will avail themselves of the opportunity, to contribute what they can for this estimable gentleman, whose obscure but indefatigable labors, are attended with great privation.

BOARD OF MISSIONS.

The Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, will be held at Christ Church, in the City of Hartford, on Wednesday, the 19th of June, at 10½ o'clock, A. M.
P. VAN PELT, Sec'ry
May 25, 1850. 4t.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

Article 2nd—Constitution.

"The objects of this Society shall be the mutual care and relief of its members when, in the Providence of God, they may be sick or disabled; to secure to its deceased, christian burial, to succor their widows and orphans, and to promote among its members, as partakers of the same faith, christian fellowship *and* love."

This Society being now fully organized is prepared to receive application for membership. Pamphlets containing the Constitution, By-Laws, &c., may be obtained of
F. W. WELCHMAN, Rec. Sec'ry,
84 *Broad Street.*

ST. PETER'S CHURCH,

Corner of Atlantic and Bond-sts., Brooklyn.

The corner stone of this new Episcopal Church, under the pastoral care of Rev. Mr. Stearns, will be laid with the appropriate ceremonies, on Wednesday, June 5.

The Clergy of New York, Jersey City, Williamsburgh, and Brooklyn, are respectfully invited to attend.

The procession will form at the house of Mr. J. D. Cocks, 261 State-st., at 4 P.M.

If the weather should prove unfavorable, the ceremonies will be postponed till the next fair day.

☞ A meeting of the Clerical Association of Fairfield County, Conn., will be held in the Parish of St Pauls, Norwalk, on Tuesday and Wednesday the 4th and 5th of June next.

The first service will be on Tuesday at 3 o'clock, PM.
Wm. W. Bronson, *Sec.*
Danbury, May 13, 1850.

FAMILY SCHOOL

For the Education of young Ladies, New Hartford, Oneida County, W. N-Y.

The summer term of this Institution, will open on the 6th of May, 1850. Application may be made to Rev. Dr. Proal, at Utica; or to Miss Mary Proal, Principal, at New Hartford.

The number of pupils is limited to a strictly Family School.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 21st inst, viz:

Grahamville, L C, 5; St George's, Schenectady, N Y, 15; Female Missionary Society, Christ ch, Savannah, Ga, 37, Zion ch, Little Neck, L I, 14 32; Good Friday Offerings of a lady, for the Jews, 2; Christ ch, Hartford, Ct, 51 06; Trinity ch, Plattsburgh, N Y, 3; a member of Christ ch, Mobile, Ala, 200; total, $327 38.

THOMAS N. STANFORD, Treas.,
New York, May 28th, 1850. 137 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 21st inst.

St George's ch, Astoria, Rev Tiffany, 9; St Peter's ch, Perthamboy, Rev Horace L Edgar Pratt, 11; St Peter's ch, Bainbridge, Rev J Foote, W N Y, 4 75; Zion ch, Grace, F Rogers, W N Y, 5; St Mark's ch, Williamsburgh, Rev S M Hawkins, N Y, 5 2; St Peter's ch, Lithgow, Rev H Wheaton, N Y, 3 32; Christ ch, Marlborough, Rev S Hawksley, N Y, 2; Christ ch, Oswego, Rev J S Davenport, N Y, 3; Trinity ch, New Rochelle, Rev R W Morgan, DD, N Y, 5; Christ ch, Poughkeepsie, Rev S Buel, N Y, 10; Grace ch, Waterford, Rev E F Edwards, N Y, 4; St Paul's ch, East Chester, Rev H E Duncan, N Y, 21; St John's ch, Yonkers, Rev H L Storrs, N Y, 3; Zion ch, Greene, Rev F Rogers, W N Y, 5; Church of the Crucifixion, Rev J F Schroeder, DD, N Y, 18; St Paul's ch, Poughkeepsie, Rev A D Travers, 14 54; Trinity ch, Elmira, Rev Andrew Hall, 3 18; Thos W Ogden, annual, 2; Whitsunday donation, 2; John Graff, annual, 3; Mrs Henry Suydam, Jr, subscriber, 5, Trinity ch, Potsdam, St Lawrence Co, Rev J G Hubbard, 54; total, $194 81.

☞ In our last number, in the acknowledgment from St. Paul's Church, Red Hook, the amount was accidentally omitted. It should have read thus, "St. Paul's, Red Hook, Rev. H. DeKoven, $18 03."

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 28th, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 21st inst.

Grace ch, Waterford, N Y, Rev Ed F Edwards, 2; Zion ch, Greene, W N Y, F Rogers, 4 50; Thos W Ogden, 1; Rev Reuben Sherwood, DD, 1; Mrs Henry Suydam, Junr, a subscriber, 5; total, 13 50.

Donations and subscriptions thankfully received by
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New York, April 28, 1850. 20 John street.

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The Treasurer has received, since acknowledgement of 14th inst., the following contributions, viz.:

From St John's ch, Huntington, Rev F W Shelton, 5 Female Missionary Association of St John's Chapel, N Y Mrs Wainwright, Treasurer, 80; Trinity ch, Plattsburgh Rev F Mallaby, 3; total, $88.

C. N. S. ROWLAND, Treasurer,
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New York, May 28, 1850.

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2. Life and Correspondence of Dr. Andrew Combe, *Spectator.*
3. Russian and German Campaigns of 1812 and 1813, *Spectator.*
4. Climate and Meteorology of Madeira, *Spectator.*
5. The Terrors of Vesuvius, *London Paper.*
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Poetry.—Storm and Calm.—Exeter Cathedral.

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May 31, 1850. 1t

A GRADUATE of Cambridge University, (Eng.) and a communicant in the Church, having experience in teaching, seeks a situation either as Tutor in a private family, or assistant in a school, in classical and English studies; refers to Prof. M'Vickar, 8 Col. College.

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May, 1850--tf.

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S. B. PADDOCK.
Cheshire, Conn. March, 1850.

Poetry.

For the Churchman.

Sign---Not Signature.

I saw a child of want and woe
Standing amid the frost and snow,
Where one of choice would hardly go,
Her pale face looked most sadly, so
I pitied her.

Her noble brow was very fair,
Though misery's self was seated there,
And though plain marks her eye did bear
Of sapping want and brooding care,
'Twas brightly blue.

Another form then met my eye,
Another face came beaming by,
Another voice came floating nigh,
With cheerful mirth and laughter high,
A beauteous one.

Rich silks and velvets well combine
To make her grace more radiant shine,
And costly jewels of the mine
Are decking that bright form of thine,
O lady fair!

Down from the cincture by her side
The emblem hung of Him who died,
The friend of sorrow, foe of pride;
The Cross of Christ the Crucified,
The man of grief.

Of glittering gold, not such as He
O Christian! suffered on for thee;
'Twas hanging there that all might see
O Cross of Christ! the *gold*, not Thee
A mockery!

Poor child of sorrow, want and woe,
Why trembleth now thy young heart so?
O cheer thee! to that fair one go,
Pour out thy grief, thy misery show,
And she will hear.

The pale one's cheek with tears was wet,
I saw her hand outstretched, and yet,
A sharp denial only met
The broken-hearted, she was let
Alone in grief.

O Cross of Christ! why hanging there
For all to mark the empty glare,
While she who doth the emblem wear
The Master scorns—altho' she bear
The Master's name.

Thou who for us did'st live, and die,
Thou who for us dost live on high—
Dost Thou not mark with angry eye
The rich one pass the poor one by
Forgetting Thee!

U. U.

Selected Matter.

(From the New York Ecclesiologist.)

Cathedrals.

AN ATTEMPT TO INVESTIGATE THE TRUE PRINCIPLES OF CATHEDRAL REFORM. *By the Rev.* WILLIAM SELWYN, M. A., *Canon of Ely and Rector of Branstone. Parts I. and II.* London: J. W. Parker.

(Concluded.)

Such then are the Cathedrals in their essential nature, origin and uses—the original of Dioceses, their spiritual centres—the primeval citadels of the Church's strength—the nursing mother of a thousand Parishes—the primitive council of Apostolic Bishops, aiding and tempering the severity perhaps of solitary rule—the maintaining in the ever open Cathedral of the daily services of the Church in all their propriety, dignity and beauty, and that too in the very metropolis of the land; thus consecrating, as it were, the State itself unto God and Christ; and lastly, a Diocessan Home for its clergy, through its ample means and liberal endowments affording a quiet resting place and leisure, and libraries for training up for the defence and ornament of the Church a continued succession of learned clergy, far beyond what the daily toil of the Parish life admitted; then again consecrating the learning and talents thus acquired to their highest and noblest uses, the glory of God and the salvation of men, under the guidance of their own spiritual head and in accommodation to the varying demands of a growing or a full Diocese. Such were Cathedrals. What these duties and services in the main were, may thus be summarily restated.

1. *As Aids to the Bishop*,assisting him in counsel, in administration of affairs, in examination of candidates, and as canonical aids in ordination.

2. *As a Catholic Clergy*, maintaining the daily public service and Sacraments of the Church in the ever open Cathedral.

4. *As a Mission House*, devoted to the establishment or strengthening of the Church in the new, feeble or destitute portions of the Diocese.

4. *As an Episcopal College*, with Libraries and Halls for the reception of Theological students, candidates for the ministry, and for training teachers for education through the Diocese.

Now, that the Cathedrals of England or elsewhere ever fully exhibited this ideal of what they should and might have been, we do not assert, but only that such was their essential nature and bearing; and further, that their early and long continued influence approximated to this picture, so far at least as the necessities of the Church then demanded: *this*, we assert no well read Christian scholar can doubt. But again, confining our views to England, that Cathedrals there, working as they have done, in bonds, have long since fallen from their high station, this we and they alike lament; and in this general period of Church revival, the practical question has come up, both with statesmen and Churchmen—what remedy is to be found for their decay? what means exist for their resuscitation? Statesmen, shallow and worldly, like those now directing their arms against them, are for cutting the knot they have not the patience to untie—breaking down what they have not skill to repair, and scattering to the winds, never again to be gathered, Christian and consecrated endowments, given for the love of Christ and devoted to the spiritual good of man. Reflecting Churchmen, on the other hand, like the author before us, look beyond the dry surface, and see in Cathedral establishments, maimed and trammelled as they have long been, living roots, that rightly nurtured, may again bring forth precious fruit; and would therefore seek to revive their pristine duties, and to restore them, so far as altered circumstances admit, to their rightful position in the Church and influence on its councils.

Whether such restoration, after so long decline, be feasible or not, we can only say, "God speed" to those who labor for it. It is a good and great Christian work; and as such we doubt not, the great MASTER's blessing will rest on all loving hearts, and zealous hands engaged in it. But—fail or conquer as they may—touches not the question with us. With American Churchmen, the question of Cathedrals is a question of principles, not facts; of the first building, not of its repairs; of original defects, and not injuries of time. It is, in short, simply, whether we should, or should not, carry out our Episcopal polity into its necessary completeness which it has ever had in every age and branch of the Church Catholic.

Nor let American Churchmen be startled at their decline in England. That decline of early Cathedral usefulness has, there, come upon them from causes that exist not with us, and never can—"God being our helper"—in our Reformed Branch of the Church Catholic. First, from past slavery to Papal domination, and secondly, from present slavery to state control. Papal Rome broke down with an iron hand Episcopal independence, and with it, all freedom of Cathedral action. It was the base bargain by which the Norman William, reached the throne, and of which his successors reaped the bitter fruits. Such calamity lies not within the purview of our Church or nation. Then, of a desperate evil in the Church, came at last a hasty and imperfect remedy. Spiritual usurpation was wholly cast off; but that of the State, only in part. Out of the hurried reforming struggle of the Tudors, the English Church came forth with a maimed and imperfect freedom. Her old Legislative Council, the Convocation, the Cœtus Presbyterorum of early days, existing but as a shadow; Cathedrals and their chapters manacled and in chains; their clergy no longer resident; the choice of their bishops no longer free; an Episcopal council without right to speak; noble libraries without students to consult them; and cloistered halls without scholars to fill them. Such, with partial exceptions, are English Cathedrals now, beautiful but sad memorials of a glory that is past.

"Stant magni nominis umbræ."

But to conclude—for we have too far enlarged on this question, as touching the English Church, to permit our even opening it here in regard to our own. We would anticipate, in closing, however, one word of objection, and answer by way of touchstone:—

Objection—Cathedrals are a novelty unknown to the American Church.

Answer—Had our Church been rightly planted, (i. e, with bishops,) would they have been a novelty?

M.

(From the Guardian.)

William Wordsworth.

The last of that great race of men who were flourishing as contemporaries some thirty years ago, has been withdrawn from amongst us. Keats, Shelley, Byron, Scott, Coleridge, Lamb, and Southey, had, one by one, been numbered with the departed. William Wordsworth, the oldest and greatest of them all, has now followed them to that world whose glories are the reward of holiness of life, and not greatness of intellect. His death leaves vacant the first place in the literature of England. Rivals had died off; enemies had been put to shame; every where there was a tacit and reverential admission of the supremacy of his genius; he remained in solitary grandeur, a specimen of an older race, teaching us of the present day, in how vast a mould those men were cast, of whom he was indeed the first, but among whom he could find those who were worthy to contend or be associated with him. No man alive can take up his mantle; and those who had the privilege of knowing him may rest assured that they will never again see so great a poet, or so remarkable a man.

After the full notices of his life, which all our contemporaries have given, it cannot be necessary to enter into a lengthened narrative of its events. Indeed, of "moving accidents," there is nothing to relate. Born and educated in the north, he went to Cambridge in due course; passed a short time in Somersetshire, which supplied the scenery of some of his most beautiful poems; married and went to live in Westmoreland, where, except for a few tours abroad, which no readers of his poetry are likely to forget, he passed the whole of a long life in the midst of the lakes and mountains, the delights of his heart, and the inspirers of his song. His life in outward events, was no way distinguished from that of his fellow-men.

And yet, even in the life he led, to those who were acquainted with its beginning, and understood its purposes, there was something grand and remarkable. At first, with the barest competence, and possessed, as he knew and felt, with genius to increase, if he had pleased, that competence to wealth, he set himself to regenerate the poetry of his country. He deliberately defied public opinion, and steadily disregarded what he thought the low and false standards of the day; wrote what he knew would be derided and despised; never complained of his critics; contented himself with the barren applause of a few discriminating minds; and never in any one single instance, condescended to write one single line without a distinct reference to the highest and noblest purposes of his Divine art. Critics might decry, and wits break jests upon him, but he regarded them as one of his own mountains, the winds and storms which break upon its head. With high-minded confidence he was content to wait. He did not make money nor acquire distinction. In dignified poverty he went on writing great poems, rising to the heights of philosophy, and sometimes sounding the very depths of human nature, adding to the national store-house of beautiful thoughts, and to the language treasures of vigorous and picturesque expression. No man ever had nobler conceptions of the dignity of his calling, nor more sincerely acted upon what he so deeply felt.

As we know, this proud self-confidence was fully justified. And his life was prolonged until he saw his fame unassailably established, and his genius universally acknowledged. Calmly and steadily, step by step, he advanced against the tide of public opinion, beat back its waters, and turned the current. Perhaps, as years went on and his fame grew, he receded slightly from the severity of his earlier taste, admitted more that was purely ornamental, and delighted more in classical allusion. The inspiration of sixty and seventy, are, no doubt, different from those of thirty, and strive to supply, by polish and refinement, what they lack of the fire and spirit of the former period. Yet, from the *Lyrical Ballads*, to the *Sonnets on the Punishment of Death*, there is an unbroken thread of lofty and ennobling thought; and however various in power and beauty they may be, there is not one of all his poems of a low or impure tendency, not one in which he forgot the sacred character of his art, or prostituted his genius to serve degrading ends; not one which could, even in the slightest degree, tend to deprave the intellect or corrupt the heart. Every where serene and composed, even in passages of the tenderest pathos, or the most passionate emotion, there is a manly simplicity and reserve which conveys, though it does not lay bare, his enthusiasm. Human sorrow, vehement feeling, domestic affections, religious emotion, ecclesiastical antiquity, the glories of nature, all receive from him a reverent and devout treatment and he throws around them all the lovely garment of his own majestic philosophy. As time went on, the world awoke to a sense of his transcendent merits; and that homage which he had never courted, came to him of its own accord. All intellectual men were everywhere agreed about his genius; the young men of England began to read and think for themselves; his popularity grew steadily and strongly, and, a few years ago, amidst a crowd of celebrated men, no one was received in the theatre at Oxford with such profound respect and tumultuous applause as the once scorned and laughed-at poet. A little later the Court did honor to itself, and not to him, in asking his acceptance of the Laureateship.

He fulfilled his mission. He has passed into the heart of England, and has thoroughly impregnated the literature of his country. All the leading writers of the present day, show more or less signs of his impress. His name will last as long as the English language, and his reputation grow greater with every succeeding year.

But it is not only as a great intellect that we would here offer a feeble tribute to his memory. We cannot forget that frank benevolence and unwearied kindness which charmed all who came across him. We treasure the recollection of his venerable and rugged, but kindly face; his ample forehead, his white hairs; his genial conversation, as amongst the most precious of his life. It was the height of pleasure to be allowed to walk with him up the hills or in the valleys of his beloved Westmoreland. Every spot had its history, every object its association. In deep but musical tones, he would go on discoursing to you, now playful and amusing, now grave and solemn, generally upon subjects which the events of the day, or the localities of the walk might suggest; and now and then, but rarely, breaking into a recitation of poetry or a discussion upon poetry or poetical philosophy, which would remind you of the greatness of the man whose kindness had been delighting you.

☞ We must not linger on these subjects. The venerable Laureate would have desired no unreal lamentations to accompany his decease. He died full of years as of honors at fourscore, on Shakspeare's birthday, the 23d of April. He was buried in Grasmere Churchyard, amidst "a trouble, not of clouds or weeping rain;" a vast concourse, not of hired mourners, but of the whole country round, of every sort who loved and venerated his character. He has left a throne vacant which no man alive can fill; a name second only to that of Shakspeare, with Milton and Spencer for his illustrious compeers. All gifts that men agree to reverence meet together in him. He was a great poet and a good man.

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TERMS—Thirty-five Dollars, in advance, per quarter of twelve weeks. This charge will include board and washing, tuition at school, and seat in church—the children bringing their napkins and rings, spoons and forks. The character and location of the school, where the English and Mathematical branches, and the Latin, are taught by several competent instructors, with the attention the children, when out of school, will receive from those with whom they are instructed, offer unusual inducement to parents. The school is daily visited by the Rector of the Parish:

Reference may be made to the Rev T H Tuttle, Hudson; or Cyrus Curtiss, Esq, 111 Water-st, New-York:

May 18—tf

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure* and *unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

ORGAN MANUFACTORY, 548 PEARL STREET.

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an [illegible] far superior to our most sanguine expectations.

"*Resolved*, That in view of the[illegible]ve, the Vestry do present to Mr. Jardine, the sum of T[illegible] HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. W[illegible]ON, *Sec'y and Treas.*
"JAS. G. H[illegible]NNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certicates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

MOUNT ALBAN, D. C.

THE next session of the Institute at Mount Alban will commence on Wednesday, May 1st. Applications for admission or for information respecting terms, course of study, &c., should be addressed "Rev. Anthony Ten Broeck, Georgetown, D. C."

April 20,—3t.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
PLINY FREEMAN, Actuary.

MEDICAL EXAMINERS—George Wilks, M.D, No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St. Mark's Place.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
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J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

Jan. 29, '49,—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. *A Million of Dollars* securely invested in Bonds and Mortgages on real estate in this city and Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

ALL THE PROFITS ARE DIVIDED AMONG THE INSURED.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, the benefits of which are secured by law for the exclusive use of herself, or of her children.

Clergymen and all others dependent upon salaries or their daily earnings are specially invited to avail themselves of a resource whereby their surviving families may be secured from the evils of penury.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES.

Joseph B. Collins,
William J. Hyslop,
R. H. Mc Curdy,
Frederic S. Winston,
C. W. Faber,
John P. Yelverton,
Theodore Sedgewick,
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Henry Wells,
William Betts,
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William Moore,
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Jonathan Miller,
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Francis S. Lathrop,
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JOSEPH B. COLLINS, President.
ISAAC ABBATT, Secretary.
CHAS. GILL, Actuary.

MINTURN POST. M.D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.

JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

REPORT FOR APRIL.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of April, Three hundred and one new policies, viz.:

To Merchants	57	To Ladies	3
Mechanics	75	Physicians	12
Farmers	67	Lawyers	12
Clerks	13	Clergymen	5
Public Officers	15	Civil Engineers	
Manufacturers	16	Hotel Keepers	
Mariners		Teachers	
Bankers	3	Others	23
	246		55
		Total	301
Whole number of Policies Issued			5645

This Company, last January, declared a dividend of 40 per cent. for 8½ months. Also declared an Interest of 4 per cent, to be paid on previous dividends.

Accumulated Capital, Jan. 1, 1850,—$211,829 50.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.

MEDICAL EXAMINERS.—George Wilkes, M. D., Cornelius R. Bogert, M.D., In attendance daily from 1 to 2 P. M.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute:

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt. Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleecker, cor. Wooster st.

A LADY whose course of instruction comprises English, singing and Drawing, wishes to form an engagement as visiting teacher, also, to board in a family where her instructions would be deemed an equivalent, References exchanged. Address X Z office of the Churchman.

April 20—2t, $

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.

Feb. 23 tf$

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of WM. B. STOUGHTON at the School Rooms, 190 West 19th St 3d house from Eighth avenue.

New York, April 27 1850. tf.

☞ At Reduced Prices for Cash only ☜
Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

Books of Instruction.

Union Primer..............................	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1,(Scripture Catechism)	"	1 25
Catechism No. 2,(Catechism broken into short questions and answers,)....	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,).........	"	4 00
Beaven's Help to Catechizing.........	"	6 00
Lloyd's Catechism on the Evidences of the Bible............	"	2 50
Church Catechism..................	"	1 00
First Truths............................	"	2 00
Duty to God..............................	"	50
Church Primer........................	"	
Office of Devotion for Sunday Schools.	"	1 25
Sunday School Liturgy,and Psalms,and		2 00
Hymns, stiff covers.................	"	6 00
Manuel of Short Prayers for Children..	"	1 50
Harmony of the Creeds..................	"	2 00
Questions on the Book of Common Prayer................................	"	2 00
Collects from the Prayer Book..........	"	1 50
Questions on the Collects, stiff covers..		6 00
Catechism on the Collects..............		20 00
Epistles and Gospels from the Prayer Book................................	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers............	"	8 00
Manuel of Oral Instruction upon the Bible................................	"	2 00
The History of our blessed Lord, in Easy Verse........................	"	6 00
Bible Companion, vol. 1,Old Testament	"	18 00
" " " 2,New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

Questions on Genesis, Part 1—$6 00.

The Church Catechism, simplified by Question and Answer, $3 00.

Scripture Reading Lessons for Young Children, Part 1, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 per hundred.

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date is 186 vols., of various prices. Total, $29 06, nett.

THE CHILDREN'S MAGAZINE, bound in 40 vols, of 144 pages each. Price for the set, 7 20, nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS.

Bear and Forbear..................	half morocco,	10	cents,
Norah..................................	"	10	"
The Widow's Son..................	"	10	"
The Dog an Example of Fideliy...	"	18	"
Bessie Gray..........................	"	21	"
George Austin.......................	"	30	"
The Doubt Settled..................	"	10	"
Simple Stories......................	"	12	"
The Jewels............................	"	16	"
Stories illustrative of our Duty to God..................................	"	18	"
Charles Burton. A Tale..........	"	23	"
Emma. The Child that Jesus called. By Rev. H. W. Lee............	"	16	"
Scripture reading lessons for young Children, 3 partsin one vol......	"	25	"

BEAUTIFUL BOOKS FOR GIFTS.

THE COMBATANTS.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

THE BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

THE KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

THE OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

THE SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cts.; fancy paper covers, 25.

THE DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, gilt, 62½ cts.: fancy paper, 25.

SACRED ALLEGORIES.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER.—An Allegory. By the Rev. Edward Munro. With four elegant ilustrations. Muslin, 12½ cts.; fancy paper, 25.

THE EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

THE HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St

STATEMENT OF THE

"Mutual Benefit Life Insurance Co."

NEWARK, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
" " during the year 1849,		1509	
			7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	
			$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, ACTUARY

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Charles S. Macknett,
Lewis C. Grover,
Thomas B. Segur,
Henry McFarlan,
William M. Simpson,

Seth Low,
Edward Anthony,
Andrew S. Snelling,
Randall H Greene,
Joel W. Condit,
Isaac H. Frothingham.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President,
BENJ'N C. MILLER, Secretary,
L. C. GROVER, Attorney and Counsellor,
JOS. L LORD, Agent, New York.
JOSEPH B. JACKSON, M. D., Med. Examiner, Newark.
JAMES STEWART, M. D., Med. Examiner, New York.

MEDICAL BOARD OF CONSULTATION.

Valentine Mott, M.D.; Jer. Van Rensselaer, M.D.

† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

THE CHURCHMAN is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. I. F. Redfield, LL.D., Hon. Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance - - $3.
" " 2d & 3d volumes, in advance - - $5
" " 1st, 2d, & 3d volumes - - - - $8
To Missionaries of the Church,
Foreign, Domestic, or Diocesan, paying in advance
at office of publication - - - - - - - - - - - - $2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.

ANER BRADLEY, AGENT, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,

A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson.

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. MILLER, Sec'y.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely): "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 6, 1850—tf

GREAT AGRICULTURAL WORK!

THE FARMER'S GUIDE to Scientific and Practical Agriculture. By Henry Stephens, F.R.S.E., Author of the "Book of the Farm," Editor of the "Quarterly Journal of Agriculture," &c. &c., assisted by John P. Norton, A. M., Prof. of Scientific Agriculture in Yale College, New Haven, Author of Agricultural Prize Essays, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is divided into four departments, distinguished by the four seasons of the year, commencing with Winter, and Prof. Norton's notes will be published as an appendix to each part.

Terms of the Work.—The American edition, the first number of which is already issued, will be published in semi-monthly numbers of 64 pages, with an English steel engraving in each number, of which there will be about 22 in all. ☞ Price 25 cents per Number, or $5 in advance for the 22 Numbers.

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Three copies will be sent to one address for $12; Four copies for $15; Five copies for $18. Cash in all *such* cases to be remitted *direct* to the Publishers, and *not* through Agents.

The work can be sent in Numbers at periodical rates of postage, and mail remittances may be made at the risk of the Publishers.

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